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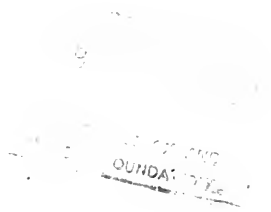

STARTLING FACTS

FOR

NATIVE AMERICANS

CALLED

"KNOW-NOTHINGS,"

OR A VIVID PRESENTATION OF THE

DANGERS TO AMERICAN LIBERTY,

TO BE APPREHENDED FROM

FOREIGN INFLUENCE.

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INTRODUCTORY REMARKS.

THE following work is intended to supply a want at the present time in respect to the all-absorbing subject of Foreign and American influence in this Republic. A portentous cloud seems to be rising in the East. As it gradually approaches our zenith, it becomes darker; its thunders begin already to roar and its lightnings to flash, and it is feared that a tempest of inconceivable terror will soon be upon us, and demolish our glorious temple of freedom, unless the Almighty arm shall interfere and save us. From Maine to Georgia the country is convulsed with intense excitement upon this subject. Shall TRUE AMERICANS govern themselves, or shall foreigners, unacquainted with our laws and brought up under monarchical governments, rule? Shall those who are temporally and spiritually subject to a foreign prince be our legislators, and change our laws as they are directed by the Pope of Rome? Such a result is to be feared, unless True Na-

tive Americans come up to the work like men, and rescue our liberties before it shall be too late. We believe that the present excitement will not cease; we believe that true Americans and Protestants will labor and pray until our happy country shall be regenerated from the influence of civil and ecclesiastical tyranny.

In the present work will be found some of the most thrilling facts and startling developments ever published in respect to the premeditated destruction of our religious freedom.

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STARTLING FACTS

FOR

NATIVE AMERICANS, CALLED "KNOW-NOTHINGS."

RISE AND PROGRESS OF THE PAPAL POWER, SPIRITUAL AND TEMPORAL.

EVERY reader is aware that, till the reign of Constantine, the Christian churches were but private associations, frequently proscribed, and totally unconnected with the political system. In those days of persecution and religious fervor, the bishops of Rome were assuredly far from aspiring to govern provinces; they would have been too happy to be left to the unmolested exercise of obscure virtues; they obtained on earth no other crown but that of martyrdom. Constantine permitted the churches to acquire real property, and individuals to enrich them by legacies; and with wealth, ambitious prospects of worldly distinction began to open before these pastors of the flock of Christ.

They declared themselves the authorized vicegerents of Heaven, as the successors of St. Peter in the episcopal chair, founding their claim upon the words of Christ to that apostle, "On this rock will I build my church," and hence asserting that the Church of Rome is the only true church, though they could not produce a tittle of evidence that Peter had ever set foot in that city.

Forgeries of papers and documents are of frequent recurrence in the history of the temporal power of the Popes. The eighth century was the era of the most impudent of these frauds. Between the years 756 and 779 was fabricated a donation from the Emperor Constantine to Pope Sylvester, a few lines of which will be sufficient to show its palpable absurdity. "We attribute to the chair of St. Peter all the imperial dignity, glory, and power .... Moreover, we give to Sylvester and to his successors our palace of Lateran, incontestably one of the finest palaces on earth ; we give him our crown, our mitre, our diadem, and all our imperial vestments ; we resign to him the imperial dignity .... We give as a free gift to the holy pontiff the city of Rome and all the western cities of Italy, as well as the western cities of the other countries. To make room for him, we abdicate our sovereignty over all these provinces ; and we withdraw from Rome, transferring the seat of our empire to Byzantium, since it is not just that a terrestrial emperor shall retain any power where God has placed the head of religion." It would be useless to waste a word on so clumsy a forgery, which, however, serves to convey some idea of the expedients employed in the eighth century to establish the temporal power of the Popes.

So much is certain, that before the ninth century they laid claim to no independent temporal power, but acknowledged the emperors of the East or West as their sovereigns. The pretensions which they soon afterward began to put forward were founded on those clumsy forgeries just mentioned, which, but for the extreme ignorance of the people of those days, never could have gained the slightest degree of credit.

A power, though not sovereign, may nevertheless be effective. Such was that of the Popes from the time of Charlemagne. A positive temporal power, though subaltern, delegated, or borrowed, did thenceforward exist in the hands of the bishops of Rome ; and from that time the continual wars

between the priesthood and the lay sovereignty had no other object than to emancipate and to increase that power.

It is at the commencement of the 9th century that we we begin to perceive, not indeed the establishment, but the first symptoms of the temporal power of the Roman prelates. The principal of the causes that could not fail to lead to this result consisted in the prodigious progress of all the ecclesiastical institutions. Several of the Popes and many other prelates had, by their virtues and talents, deserved the respect of nations and the esteem of kings: they had gained those imposing reputations which, in times of public troubles and disasters, are always the beginnings of power. Zealous missionaries had carried the light of the Gospel to most of the countries of Europe, and prepared, nay, even forwarded, by religious instructions, the civilization of some of the barbarous nations. On all sides those richly endowed churches and monasteries, the pious liberality of princes and private persons, augmented every where, and especially at Rome, the treasures and immovable property of the clergy; its territorial possessions gradually became extensive enough to be insensibly transformed into principalities—a metamorphosis but too easy under such weak and tottering governments. Add to this the frequency and the solemnity of councils, the general interest excited by their decisions, and the almost inevitable contact of their discussions with the order or disorder of political affairs.

Charlemagne, the conqueror and successor of the Lombard kings, assumed the title of King of Italy, and in the year 800 was elevated to the dignity of emperor, not by the Pope alone, but by an assembly of the clergy, nobility, and people of Rome. He possessed the supreme dominion of the whole Peninsula.

A council went so far as to represent Constantine the Great as addressing the bishops in these terms: "God has

given you power to judge us, but you cannot be judged by men. God has set you up over us as gods, and it is not fit that man should judge gods. This belongs only to him of whom it is written, 'God hath seated himself in the synagogue of the gods, and he judgeth them!'"

The subsequent dissensions among the numerous descendants of Charlemagne afforded the Popes abundant occasions to set themselves up for judges of their pretensions, to obtain, in return for the service which they rendered to some, a right to humble the others and a right to rule them all. Hence those enterprises of the Popes, who, looking upon themselves as dispensers of an empire of which they were but the first subjects, pretended, under the shadow of a purely spiritual power, to dispose of the sovereignty of States.

Though there was not yet any authentic act exalting the Pope into a sovereign, and emancipating the authority which he exercised in Rome and the surrounding districts from the imperial supremacy, yet his power was becoming *de facto* independent; and, since he fancied that, in anointing the emperors, he was actually making them; since he dared talk of their dignity as a gift for which they were indebted to him, he was no doubt strong enough to set bounds to any obedience which they might have required.

It was not till the latter half of the eleventh century that the whole extent of the Papal pretensions was manifested, and that those pretensions began to be enforced with unbounded arrogance and inflexible perseverance. Hildebrand, the most remarkable personage of his time, was elevated to the papal throne in 1073. In his ardent mind, the idea of a universal theocracy had grown up into a passion. To ensure the empire of the priesthood over the rest of mankind, and the domination of the Pope over the whole priesthood, he felt the necessity of reforming their manners and concentrating their relations, of cutting them off more completely from

the rest of the world, and forming them into one great family.

The unlimited aggrandizement of the pontifical power continued to be the ruling principle of Hildebrand's conduct, after he had seated himself in the papal chair by the name of Gregory VII. Like all rigid enthusiasts, he thought himself disinterested, and was, without remorse, the scourge of the world.

To this Pope are attributed the following twenty-seven maxims, forming a complete declaration of the sovereignty, spiritual and temporal, of the Roman pontiff, including the right of deposing all princes, of giving away all crowns, of reforming all laws:

"The Romish Church is the only one that God has founded.

"The title of *universal* belongs to the Roman pontiff alone.

"He alone can depose and absolve bishops.

"His legate presides over all the bishops in every council, and may pronounce sentence of deposition against them.

"The Pope can depose absent persons.

"It is not lawful to live with such as have been excommunicated.

"He has power, according to circumstances, to make new laws, to create new churches, to transform a chapter into an abbey, and to divide a rich bishopric into two, or to unite two poor bishoprics.

"He alone has a right to assume the attributes of empire.

"All princes must kiss his feet.

"His name is the only one to be uttered in the churches.

"It is the only name in the world.

"He has a right to depose emperors.

"He has a right to remove bishops from one see to another.

"He has a right to appoint a clerk [priest] in every church.

"He whom he has appointed may govern another church,

and cannot receive a higher benefice from any private bishop.

"No council can call itself general without the order of the Pope.

"No chapter, no book, can be reputed canonical without his authority.

"No one can invalidate his sentences; he can abrogate those of all other persons.

"He cannot be judged by any one.

"All persons whatsoever are forbidden to presume to condemn him who is called to the apostolical chair.

"To this chair must be brought the more important causes of all the churches.

"The Roman church is never wrong, and will never fall into error.

"Every Roman pontiff canonically ordained becomes holy.

"It is lawful to accuse when he permits, or when he commands.

"He may, without synod, depose and absolve bishops.

"He is no Catholic who is not united to the Romish Church.

"The Pope can release the subjects of bad princes from all oaths of allegiance."

Absurd and extravagant as these assumptions may appear, such then became, and such has never since ceased to be, the system of the court of Rome.

When Gregory saw William the Conqueror firmly seated on the throne of England, he did not scruple to summon him to pay homage for that kingdom to the apostolical chair.

Sardinia, Dalmatia, Russia, were, in the eyes of Gregory, but fiefs dependent on the tiara. "In the name of St. Peter," he wrote to the Russian prince Demetrius, "We have given your crown to your son, who is to come and to receive it at our hands, on taking an oath of allegiance to us." Nicephorus Botoniates, Greek emperor, he commanded to abdicate

the crown; Boleslaus, king of Poland, he declared to be deposed; Solomon, king of Hungary, he referred to his aged subjects, to learn from them whether their country belonged to the Romish Church.

From the end of the tenth century, the decretals of Isadore had sown the seeds of pontifical omnipotence: Gratian collected and fecundated them. Represented as the source of all irrefragable decisions, as the universal tribunal for settling all differences, for dispelling all doubts, for clearing away all difficulties, the court of Rome soon found itself consulted from all quarters, by metropolitans, by bishops, by chapters, by abbots, by monks, by nobles, nay, even by princes and private individuals.

So early as the first half of the twelfth century, we find that even in Rome itself, doctrines closely resembling those of the reformers of the following ages, were publicly promulgated. Arnold of Brescia, one of the superior spirits of those dark and turbulent times, after studying at Paris under Abelard, returned, in 1136, to Italy, full of new ideas respecting religion and the Church. His bold, independent mind, his intimate acquaintance with Christian antiquity, and his persuasive eloquence in the pulpit and in the professor's chair, gave prodigious weight to his denunciations of the ambition and despotism of the clergy. Condemned, in 1139, by the second council of Lateran, he sought refuge in France, where his doctrines procured him numerous adherents. The excommunication pronounced against him and his followers by Pope Innocent II. could not quench the spreading flames of disaffection; and Arnold, removing to Zurich in Switzerland, preached his doctrine without molestation till 1144, when the people of Rome, having expelled the Pope, established a semblance of a republican government in their city. Proceeding thither at the head of 2000 Swiss, Arnold proposed the restoration of consuls, tribunes, and the equestrian order

of the ancient republic; he farther urged the expediency of depriving the Pope of all civil power, and limiting that which the Romans were obliged to leave to the emperor. For several years the pontifical authority was not recognised in the capital, nor was it recovered till 1153 by Eugene III., aided by the influence of Frederick Barbarossa. Venerated by the people, and protected by the senate, Arnold continued to disseminate his doctrines at Rome till the accession of Adrian IV., the only Englishman that ever sat on the pontifical throne, who, to get rid of so formidable an opponent, laid, for the first time, the whole city under an interdict. This bold measure produced universal consternation and dismay; the Romans solicited pardon, and the senate banished the reformer. Scarcely had Arnold left the city, when he was seized by the soldiers of Frederick Barbarossa; the emperor delivered him up to the Pope, by whose command he was burned alive, unknown to the Romans, at daybreak, and his ashes were thrown into the Tiber, "lest," says Fleury, "the people might collect them as those of a martyr."

The history of the Romish See in all ages proves that pretentions once advanced by it are not very readily abandoned.

It was during the pontificate of Adrian's successor, Alexander III., that the audacious conduct of Becket, archbishop of Canterbury, encouraged by the Pope, brought a violent death upon himself, and the deepest degradation upon King Henry II. The circumstances of that melancholy struggle between the sovereign authority and the omnipotence of the Church are too well known to every reader of English history to need recapitulating here.

Among the three hundred popes and anti-popes whose names history presents to us, we know of none more imposing than Innocent III. "In his actions, his principles, and the effects produced by both on the state of Europe," says an eloquent living writer, "we scarcely recognize a human being.

He, in fact, takes a stand wholly above the class of figures which form the ordinary pageant of history.

"A pope," said Innocent, "a vicegerent of Christ, if less than God, is greater than man: he is the luminary of day; the civil authority being only the pale orb of night." It was Innocent who discovered in the first chapter of Genesis this celestial theory of the two powers; and it was with such allegories, evidences of the ignorance of his age and of his own, that he subjugated the West, disturbed the East, ruled the earth, and deluged it with blood. "Sword, sword," he exclaimed, when informed of the landing of the French in England, "sword, leap from the scabbard; sword, whet thyself to exterminate!"

The grand engines by which the Popes were enabled to maintain their usurped supremacy over temporal sovereigns were excommunication and interdict. By the one, refractory princes were excluded from all the offices of the Church, and their subjects were forbidden on the like penalty to render them assistance or service of any kind: by the other, the interdict, the effects of excommunication were extended to a city, a province, a whole kingdom.

The Bible became a proscribed book, which the laity were forbidden to read in the vernacular language. Public worship itself was ordered to be performed in Latin, an unknown tongue to the great mass of those who heard it. The clergy, conscious that what they taught as Christianity was not to be in the Scriptures, now set up in their stead the unwritten word, or tradition, such passages from the Fathers as could be construed into a sanction of their corruptions, and legends too childish for nursery tales.

As a new source of revenue, purgatory was invented, in order to make the dead as well as the living tributary to the rapacity of Rome—Purgatory, a place so near the region of everlasting torment, that the same fire pervades both. No bodily pain can convey an idea of the agony inflicted by a

single spark of this fire. If the vicegerent of God wished to promote a new practice of devotion, or to encourage a particular shrine, or to excite men to slaughter their unoffending fellow-creatures, he granted to those who should promote these objects a dispensation for so many years of purgatory; sometimes for centuries or thousands of years, and the indulgence was often plenary—"a toll ticket," says Southey, "enabling the soul to pass scot-free." The Church, in its infinite benevolence, sold these indulgences.

To rivet the chains of slavery upon the souls as well as the bodies of men too firmly to be thrown off, private, or, as it is called, auricular confession of sins to a priest, was made an imperative duty of all Catholics of both sexes, at certain times and seasons. "Of all the practices of the Romish Church," says Southey in the work already quoted, "this is the one which has proved most injurious. And if it be regarded in connection with the celibacy of the clergy, the cause will be apparent why the state of morals is generally so much more corrupt in Catholic than in Protestant countries.

"The Church of Rome," continues Southey, "appears to have delighted in insulting as well as in abusing the credulity of mankind, and to have pleased itself with discovering how far it was possible to subdue and degrade the human intellect. If farther proof were needed, it would be found in the prodigious doctrine of transubstantiation. According to this, in the sacrament, when the words of consecration have been pronounced, the bread becomes that same actual body of flesh and blood in which Christ suffered upon the cross.

The priest, when he performed this stupendous function, had before his eyes and held in his hands the Maker of heaven and earth; and the inference which they deduced from so blasphemous an assumption was, that the clergy were not to be subject to any secular authority, seeing that they could create God their Creator.

"If such, then, were the power of the clergy, even of the meanest priest, what must be attributed to their earthly head, the successor of St. Peter! According to the canons, the Pope was as far above all kings as the sun is greater than the moon. He was king of kings and lord of lords; and the Popes declared it was to be held as a point necessary to salvation that every human creature is subject to the Roman pontiff. The proudest sovereigns waited upon him like menials, led his horse by the bridle, and held his stirrup while he alighted; and there were ambassadors who prostrated themselves before him, saying, 'O thou that takest away the sins of the world, have mercy upon us!'

Christ had bestowed upon the Pope the same infallibility which resided in himself; consequently, if he should enjoin vices to be committed, and prohibit virtues, the Church would be bound to believe that vices were good and virtues evil. He could change the nature of things, and make injustice justice.

All this was certain, because the Church was infallible.

A necessary consequence of notions so arrogant, of doctrines which taught that there was no possibility of attaining salvation out of the bosom of the Romish Church, which inculcated the duty of persecuting, and, if possible, exterminating all whom it was pleased to call heretics, and gave the murderers a right to seize the property of the victims, was a spirit of intolerance, to which History can scarcely furnish a parallel, unless, perhaps, in the immediate successors of the prophet of Mecca.

The Catholics affect to turn the charge of intolerance against the Protestants themselves, forgetting or wilfully shutting their eyes to the fact that the intolerance occasionally exhibited by the Protestants soon after the Reformation was but a relic of Popery, which the principles whereon that Reformation was founded were destined ere long to destroy. A

glance at the page of History will convince every reader that the Catholics have invariably been the first to persecute; that, if the Protestants ever appeared in the character of persecutors, it was after they had been provoked, and by way of retaliation.

It is idle to adduce the execution of Servetus at Geneva, the case of two Arians burned in London in the time of James I., the hardships inflicted on the Nonconformists under Charles II., and other facts of that kind. What are these compared with the massacres committed by the hordes of the Crusaders, under Peter the Hermit, on the Jews in the cities of Western Germany; the extermination of the Albigenses; the persecutions of the Vaudois; the slaughter of millions of human beings in America, in the name of Jesus Christ and the Virgin Mary; the massacres of St. Bartholomew and in Ireland; the permanent persecution of the Inquisition, and the auto-da fés of Spain. Portugal, and Italy, for centuries; the expatriation of hundreds of thousands of families from Spain, France, Salzburg; and, to crown the bloody catalogue of Catholic persecutions, we may add the assassination of two kings of France, Henry III. and Henry IV.!

PERMANENT PERSECUTION OF THE INQUISITION.

The Inquisition, the most formidable of all the formidable engines devised by Popery to subdue the souls and bodies, the reason and the consciences, of men to its sovereign will, was a capital contrivance for rendering persecution permanent, as the Jacobins of recent times did the guillotine. Indeed, the one was only a slower process than the other for arriving at the same end.

The immediate motive for its establishment was, the sup-

pression of the alleged heresy of the Albigenses, whom the Church, in her maternal anxiety for their eternal salvation, undertook, in spite of their natural sovereigns, to reclaim or—to exterminate. Innocent III., the then dispenser of her tender mercies, considering that, whatever might be done against the Albigenses by open force, there would still be left a great number who would persist in their sentiments and in the profession of their doctrines, conceived the plan of a permanent tribunal for the detection and punishment of heretics.

To this end it was requisite that the persons composing it should be entirely dependent on the court of Rome, and absolutely devoted to its interests. It was requisite that they should have no other duties to divert their attention; that they should be of low condition, in order that they might feel themselves honored by an employment which consisted at first in the mere search after heretics. It was requisite that they should be without family ties and connections, so as to have no consideration for any person whatever; that they should be obdurate, inflexible, without pity and without compassion; because the intended tribunal was to exceed in severity any that had ever existed. Lastly, it was requisite that they should be zealous in behalf of religion, men of little or no ability, but interested, from particular motives, in the destruction of heretics.

Innocent, who was not satisfied with the bishops and their officials, whose zeal against heretics was, in his opinion, not sufficiently active, thought that in the monks of the recently established orders of St. Dominic and St. Francis were to be found all the qualities just enumerated.

For the court of Rome they had the strongest possible attachment. The solitude and retirement of which they made profession, but of which, as it appeared in the sequel, they soon began to tire, afforded them leisure to attend incessantly to this new calling. The meanness of their dress, the poverty of

their monasteries, and, above all, the public mendicity and humility to which they bound themselves, could not fail to make them regard the office of Inquisitors as one that flattered any relic of natural ambition which might yet lurk within their minds. The general renunciation which they made, even of the names of the families from which they sprung, must go a great way towards stifling those sentiments which the ties of kindred and civil connections generally inspire. Besides, the austerity of their rules, and the severity which they were continually practising towards themselves, were not likely to allow them to have much feeling for others. Lastly, they were zealous, as possessors of newly established religions most commonly are; and learned, after the fashion of the times; that is to say, well versed in scholastic quibbles and in the new canon law. Moreover, they had a particular interest in the suppression of heretics, who were incessantly declaiming against them, and spared no pains to discredit them in the minds of the people.

On these monks, therefore, the Pope conferred the office of Inquisitors of the Faith, and they acquitted themselves in such a manner as not to disappoint his expectations. At first, however, their duty was limited to laboring for the conversion of heretics by means of preaching and instruction; to exhorting princes and magistrates to punish those who persisted in their errors; to inquiring the number and quality of the heretics, and also what degree of zeal and diligence was shown by Catholic princes, magistrates, and bishops, in searching out and inflicting punishment. Their reports on these points were transmitted to the Pope, to be used as he should think fit; and from these inquiries the persons who were engaged in them received the name of Inquisitors.

Sometime afterwards, their authority was extended, and they were empowered to grant indulgences, to publish crusades, to animate nations and princes, to put themselves at the head

of the crusaders, and to lead them on to the extirpation of heretics. In later times, the Inquisition was also made use of, to condemn as heretical all books in which the rights of temporal princes and potentates are carried too far in the opinion of the court of Rome ; and every occasion was seized for enlarging its powers in order to render it a more effective instrument, under the pretext of religion, against all who should dare to oppose the temporal pretensions of the Pope. This terrible engine of the most cruel tyranny was gradually introduced into all the Italian States, except Naples and some of the provinces of France, and into the kingdoms of Spain and Portugal: but the Papal See was baffled in all its attempts to obtain the formal establishment of the justly dreaded tribunal in the other European States.

The Inquisition, comprehended under the name of heretics, all who spoke, wrote, taught, or preached anything contrary to the Holy Scriptures and the traditions of the Church ; all who praised the customs and ceremonies of other religions, or held that it was possible to be saved in any other Church than the Romish ; all who maintained opinions contrary to those received at Rome and in Italy respecting the sovereign and unlimited authority of the Popes, their superiority even to general councils, and their power in temporal matters over princes ; in short, all who spoke, wrote, or taught against the determination made by the Popes on any subject whatever.

The mere suspicion of heresy opened a still wider field to the operation of the Inquisition. To speak against the sacraments, to deface or destroy images, to keep or lend forbidden books, to abstain from the ordinary practices of Catholics, as, for example, to pass a whole year without confessing and communicating, to eat meat on fast days, to neglect attending mass on the days prescribed by the Church, were each a sufficient cause for incurring that suspicion. To save, to assist, or to favor a heretic in any way whatever was a crime : nay,

to neglect to denounce one, even though the nearest and dearest relative, was an offence which exposed a person to excommunication, and to the horrors of the Inquisition, as a suspected heretic. This tribunal likewise took cognizance of charges of magic, sorcery, and witchcraft; and, as the belief in these imaginary crimes was almost universal, especially in Italy, none contributed so much as they did to crown the prisons with women of all conditions. But with the Inquisition the most heinous of all transgressions was to give any, even the slightest, offence to its officers. This was held to be a capital crime, and neither birth nor character, neither office, nor rank, nor dignity, was a safeguard from the penalty. If, therefore, a man was seized in the midst of his friends, or in the circle of his family, not a hand durst be lifted in his defence, not a voice in his favor. From that moment, the prisoner was cut off from all intercourse with his kind; without friends or kindred, without counsel, succor, or consolation, he was left to his judges and to himself, and frequently to his bitterest enemies. An exact inventory was taken of everything found in his house and about his person; and all or at least part of his property was seized, by way of security, for the expenses and fines which he might be sentenced to pay: for rarely did a prisoner get out of the clutches of the Inquisition without being half ruined, unless he were very rich.

The prisons of this most terrible of all tribunals were unwholesome, subterraneous dungeons, situated at a distance from all traffic. To these dreary abodes the light of day never penetrated. Here the wretched prisoners were not allowed to see or to speak to any one. If the proximity of one dungeon to another allowed the inmates to converse, they were forbidden to hold communication; and if they were overheard talking to themselves or to one another, they were most cruelly scourged. When a prisoner had passed several days, or perhaps months without even knowing the crime of which he was

accused or the witnesses against him, the jailor, as if of his own motion, advised him to apply for a hearing; for it was an invariable maxim with this tribunal that the accused should always be the applicant, and be made to impeach himself. When brought before his judges, they affected entire ignorance of his case, inquiring who he was, what he wanted, and if he had anything to say. The prisoner of course gave the best account that he could of himself, and was released, as the Inquisition was too regardful of human life to send to the stake those who were brought before it for the first time; but his family was declared infamous, and his first judgment rendered him incapable of bearing arms or of holding any office in the Church or in the State.

Spies, who were called Familiars of the Inquisition, were then sent to dog him, to pick up his every word, and to watch his every motion. These men, pretending to be his friends, wormed themselves into his confidence: and sometimes his own servants or his nearest relatives played this treacherous part. On the slightest suspicion, he was again apprehended: the wretched man was then irretrievably undone, for never was the Inquisition known to forgive twice.

After he had again languished for several months, he again applied for a hearing, at the secret suggestion of his judges, who, if they could not draw from him such a confession as they desired, ordered him to be put to the torture, of which there were three kinds. The first, called squassation, consisted in tying back the arms by a cord, fastening weights to his feet, and drawing him up to the full height of the place by means of a pulley. Having been kept suspended for some time, he was suddenly let down with a jerk to within a little distance of the floor, and with repeated shocks all his joints were dislocated; this species of torture was continued for an hour and sometimes longer, according to the pleasure of the inquisitors present, and to what the strength of the sufferer

seemed capable of enduring. If this torture was not sufficient to overcome him, that of water was resorted to. He was obliged to swallow a great quantity, and then laid in a wooden trough, provided with a lid that might be pressed down as tight as the operators pleased. Across the trough was a bar, on which the sufferer's back rested, and by which the spine was broken. The torture by fire was equally painful. A very brisk fire was made, and the prisoner being extended on the ground, the soles of his feet were rubbed with lard or some other combustible matter, and placed close to the fire, till the agony extorted from him such a confession as his tormentors required. Not satisfied with their success, the judges doomed their miserable victims to the torture a second time, to make them own the motive and intention for the actions which they acknowledged to have committed ; and a third time, to force them to reveal their accomplices or abettors.

If these infernal cruelties failed to wring a confession, artifices and snares were resorted to. Suborned wretches were sent to their dungeons : pretending to comfort and assist them, or even to be prisoners like themselves, they launched out against the Inquisition as an insupportable tyranny and the greatest of all the scourges with which God had ever afflicted mankind. Their dupes fell the more readily into the snare, as it is hard to withstand the services of friendship and compassion performed for us when in the extremity of misery. The Inquisitors seconded these artifices to the utmost of their power. They assured the sufferers that they sympathized with them ; that all they aimed at was their conversion ; that the slightest confession, which they might make to them in private, and which they promised to keep inviolably secret, would be sufficient to put an end to their afflictions and to procure their liberation.

The upshot was, that if the accused was held to be convicted in the judgment of the Inquisitors, or by witnesses, or

by his own confession, he was sentenced, according to the heinousness of the offence, to death, to perpetual imprisonment, to the galleys, flogging, or some other punishment. After condemnation, the execution was deferred for one or perhaps several years, that the sacrifice of a great number of delinquents at once might produce a more striking and terrible effect.

The wholesale executions of the Inquisitions, being considered as a religious ceremony, were styled in Spain and Portugal Autos-da-fé, or Acts of Faith. These were celebrated in general at the accession of a king to the crown, or on occasion of his majority, of his marriage, or of the birth of an heir-apparent. By the besotted and priest-ridden inhabitants of those countries, these horrible sights were at last regarded nearly in the light of public amusements. Executions on a smaller scale took place every year towards the conclusion of Lent, on the Friday immediately preceding Good Friday.

By daybreak, the tolling of the great bell of the cathedral summoned the faithful to the horrid tragedy. Persons of the highest distinction eagerly offered their services to escort the victims; and grandees were often seen assuming the character of familiars of the Inquisition. The Dominicans, with the standard of the execrable tribunal, opened the procession. The condemned walked barefoot, with a pointed cap on their heads, and dressed in a san-benito, a yellow frock, with a cross on the breast and on the back, and covered with painted representations of the faces of fiends. The penitents, on whom some penance only was imposed, came first, and after the cross, which was borne behind them, followed such as were doomed to die. Effigies of persons who had escaped, and the remains of the dead that had incurred condemnation, appeared in the fearful procession lying in black coffins, on which were painted flames and infernal figures; and it was closed by

priests and monks. Passing through the principal streets of the city to the cathedral, a sermon was preached, and their sentence read to the delinquents, each of them standing meanwhile, with an extinguished taper in his hand, before a crucifix. A servant of the Inquisition then smote them on the breast with his hand, to signify that the tribunal had ceased to have any power over them. The condemned were then delivered up to an officer of the civil authority, and soon afterwards conducted to the place of execution. Each was asked in what faith he would die; if he said Catholic, he was strangled before he was burned; the others, who persisted in their opinions, were consigned alive to the flames. These autos-da-fé of which the professed historian of the Inquisition gives such harrowing details as thrill the blood with horror, the people of both sexes and all ages thronged to witness with transports of satisfaction and joy surpassing those displayed on any other occasion. Even kings deemed it a meritorious act to attend those cruel exhibitions, with their whole court, and to feast their eyes on the torments of the wretched sufferers.

The effects, moveable and immovable, of all the prisoners condemned to death were confiscated; as for the others, their property, having been seized immediately after their apprehension, was almost entirely consumed before they were released, through the mismanagement of the sequestrators, peculation, confiscations, and fines.

From the mode of proceeding adopted in the Inquisition, it could not be otherwise than that many innocent persons should perish along with the guilty. This was a fact admitted by the Inquisitors themselves, but which gave them no sort of concern: for it was one of their principal maxims—better put to death a hundred Catholics irreproachable in their faith, than let one heretic escape. The former, they argued, were sure of paradise; whereas, a heretic, if he gets off, may infect and lead to perdition a great number of souls.

Neither were those innocent sufferers allowed to complain of the injustice which they experienced; this would have been a fresh crime, which would have been punished with the more severity, since it involved the reputation of the tribunal, which never acknowledged itself to be in the wrong. Of course, they had no other consolation than that held forth to them by the Directory of the Inquisitors, in these words: "Let no one complain that he is condemned unjustly, or murmur against the ecclesiastical judges, or the judgment of the Church. But, if he is unjustly condemned, let him rejoice in that he is condemned for justice." If this language was not intended for insulting mockery, it wears at least all the appearance of such: in what other light can it be viewed, when addressed to men who find themselves stripped of all they possessed, or have been condemned to the galleys, to exile, to perpetual imprisonment, or even to a most cruel and infamous death?

The power of this infernal tribunal extended to the dead as well as the living: Even the bones of persons long consigned to the grave, when competent evidence could be found to convict them of heresy, torn from their resting places, were doomed to the flames, and their property to confiscation.

The court of Rome considered the Inquisition as its masterpiece, as the firmest and most solid support of its power, spiritual and temporal. Hence it put all things under the feet of this tribunal in the countries subject to its authority. There the most extravagant maxims were held to be incontestable, and the most unfounded pretensions established beyond dispute. Thus the infallibility of the Popes, their superiority to general councils, their dominion over the possessions of all the churches in the world, the power to dispose of them as they pleased, their pretended authority over the temporal concerns of sovereigns, the right which they claim of deposing them, of absolving their subjects from the oath of allegiance and giving way their dominions, are maxims which none dared

to doubt in the countries of the Inquisition, much less to contest them, lest they should expose themselves to all the horrors of that detestable tribunal. No wonder that the Popes, in return, so warmly supported all its pretensions, and earnestly and incessantly labored to procure for it so extensive an authority, that it at length became formidable to the very princess by whom it was adopted.

But in no country of Christendom did the Inquisition acquire such unbounded power as in Spain. There it was introduced so early as the middle of the 13th century; though, in some of the petty kingdoms into which the Spanish peninsula was then divided, the States manfully opposed its admission, particularly in Castile and Leon, where the bishops asserted their exclusive right of judging in all religious matters. When, however, all these minor sovereignties had, in the course of the next two centuries, gradually merged into one monarchy, its rulers, the crafty Ferdinand and Isabella, perceived what important aid they might derive from the employment of such an engine as the Inquisition, in the execution of their ambitious, arbitrary, and cruel plans. They had already made several successful attempts towards reducing the power of the feudal nobility, and investing the crown with absolute authority. The population of Spain at this time was composed of Christians, Jews, and Mohammedans. The Moors still retained the kingdom of Granada, which, however, was already threatened by the preparations of Ferdinand and Isabella. In the principal cities of Spain, the Jews had their synagogues, and formed a distinct class from the rest of the inhabitants. The commerce of the country was for the most part in their hands; they were the farmers of the sovereigns and of the grandees, and the only burden imposed upon them was a moderate poll-tax, which they were obliged to pay to the clergy. The wealth which they had acquired by industry excited great envy and hatred against them, and these pas-

sions were fostered by ignorant priests. About a century earlier, the sermons of a fanatical monk, Fernan Martinez Nunez, who preached up the persecution of the Jews as a good work, were the principal cause of the riots which took place, in 1391 and 1392, in various cities, where the populace rose and plundered and murdered the Jews, many of whom, in order to save their lives, submitted to be baptized.

After the reduction of several restless grandees in the South of Spain, cardinal Mendoza, archbishop of Seville, made, in 1477, the first attempt to establish a Tribunal of the Faith. By his command, punishments, both public and private, were inflicted on many of the inhabitants of Seville of Jewish descent, who were accused of secretly following in their houses the laws and customs of their forefathers. A plan was formed for extending the same species of Inquisition over the whole country, and submitted to the government by Mendoza. Ferdinand and Isabella approved the establishment of such an institution, which promised at once to gratify the persecuting spirit of the age, and to be a useful tool in the hands of the State. It was calculated that, by means of this tribunal, wholly dependent on the court, the Jews, both secret and acknowledged, and the Mohammedans, might be suppressed, the royal treasury enriched by the property of all delinquents which would devolve to it, and the power of the grandees and even of the clergy curbed.

Two grand obstacles, however, required moving before the Inquisition could be solidly established in Castile. The consent of the States was absolutely necessary; and some value, it was considered, ought to be attached to the consent of the Pope. The institution of the new tribunal proposed by the cardinal was therefore the most important question discussed at the diet of Toledo in 1480. When the superior administrative authorities, the supreme council of Castile, the council of State, and the council of Aragon, were confirmed by the

States, he declared that it was necessary to have likewise a permanent tribunal for matters relating to the faith, and for the administration of the ecclesiastical police. In spite of all opposition, it was determined that such a tribunal should be instituted by the name of General Inquisition; and it was opened at Seville in 1481.

The first Grand Inquisitor, who indeed was appointed three years before, was Thomas de Torquemada, prior of the Dominican convent at Segovia, and confessor to cardinal Mendoza. He nominated 200 assistant inquisitors, and had a body-guard of 50 horse; so that the Dominican convent soon became too small for the numerous prisoners, and the king was obliged to give up the palace in the Triana suburb to the tribunal. At the first auto-da-fé, or execution, which was always kept as a grand festival, seven relapsed Christians were burned, and many more did penance. Hereupon, 17,000 persons, as Spanish historians relate, accused themselves to the Inquisition; upwards of 2000 were doomed to the flames in the first years, and a much greater number fled to the neighboring countries.

The Pope, for his part, had opposed the foundation of the Spanish Inquisition—a metamorphosis of an ecclesiastical into a secular tribunal. Soon after the appointment of the new Inquisitor, he had authorized the archbishop of Toledo, a bitter enemy of Mendoza's, to bring to judgment a professor of Salamanca, who was accused of heretical opinions, and several times cited the Inquisitor-general to Rome; but Torquemada, instead of obeying the summons, sent a friend to conduct his defence. A warm dispute ensued between the court of Spain and the Pope, till, in 1483, Sixtus IV. was obliged to give way, and to confirm Torquemada as Inquisitor-general of Castile and Leon. At the same time he was empowered by the papal bull to establish such subordinate tribunals for religious matters as he might think proper, to displace the judges previous-

ly appointed by the Pope, and to remodel the former mode of proceeding, in cases of heresy, according to the new system. A subsequent bull subjected Aragon, Valencia, and likewise Sicily, then under the sway of Ferdinand, to the jurisdiction of the Inquisitor-general of Castile; and thus the Inquisition became the supreme tribunal in both the kingdoms composing the Spanish monarchy; for, at the assembly held at Tarragona in 1484, the States of Aragon were obliged to swear to protect it.

The introduction of this tyrannical institution excited ferments and insurrections in various parts of Spain. Shocked by the cruelty of the judges, perhaps also excited by the jealous bishops, various cities, and Saragossa in particular, refused to admit the Inquisitors, several of whom were sacrificed by the popular fury. The power of the Crown soon overcame this resistance: thenceforward, the kings became absolute judges in matters of religion, and the honor, the property, and the life of every subject were at their arbitary disposal. They appointed the Grand Inquisitor, and by them, or at least under their immediate influence, the assistant-judges were elected, and two of these were always members of the supreme council of Castile. Thus this tribunal became wholly dependent on the court, and a powerful instrument for founding the despotic authority of the sovereign on the ruins of the ancient liberties of the country, for reducing the mighty influence of the clergy, for crushing the high-spirited nobility, and for suppressing the privileges of the State.

The confiscated property of condemned persons devolved to the king, and, even when it was given to the Inquisition, he had power to specify the purpose to which it was to be applied. Ferdinand and Isabella, indeed, expended part of the produce of these confiscations in the endowment of monasteries or hospitals; still much wealth was diverted from the Church by the Inquisition; and that this institution was obliged to

serve as a tool for replenishing the royal coffers exhausted by war, is proved by an ordinance issued by Torquemada in 1487; for so early as that was the treasury of the Inquisition drained by royal assignations, to such a degree that the salaries of the officials could not be paid.

The first ordinance of Torquemada's, declaring that this court was to be held for the service of God and of their highnesses, was issued in 1484: by virtue of it, proclamation was to be made in every parish, enjoining heretics or relapsed Papists to denounce themselves to the Inquisition within the space of thirty or forty days. Torquemada, tormented by gout, resigned his office; and, dying in 1498, was buried in the Dominican convent at Avila, which, founded with the confiscated property of heretics, was, strictly speaking, a monument of his cruel activity.

At first, the jurisdiction of the Inquisition was not precisely determined: by the ordinance of 1484, tribunals subordinate to the Inquisitor-general were established in the province of Spain. In later times, the supreme court was at Madrid. The Grand Inquisitor was its president; of the six or seven assistant judges, whom he nominated at the king's recommendation, one, agreeably to an ordinance issued by Philip III., was always a Dominican. Under him were a fiscal, two secretaries, a receiver, two referendaries, and several officials, as they were called, appointed by the president with the king's assent. The court sat every day, excepting holidays, in the royal palace; and, on the last three days in the week, two members of the council of Castile were present. It was the duty of the fiscal to examine the statements of witnesses, to denounce delinquents, to apply for their apprehension, and to accuse them when secured. The secretary, besides making minutes of the proceedings, was charged to watch in the strictest manner the slightest motions of the accusers, witnesses and accused, by which their most secret feelings might be

betrayed. The officials were persons employed in apprehending the accused. A sequestrator, who was obliged to give security to the court, had the management of the confiscated property, the produce of which was handed to the receiver, who paid the salaries and discharged the assignations to which the funds of the tribunal were liable. The number of the agents and spies of the Inquisition, called familiars, was computed to exceed 20,000; and such offices were sought after, even by members of the highest families, because considerable civil immunities and ample indulgences were attached to them.

The Jews and the Moors were the especial objects of the persecution of the Inquisition in Spain. The former, who were very numerous in that country, were left, till the second half of the 14th century, in nearly undisturbed enjoyment of their privileges, which were considerable. Favored by the sovereigns, they were appointed to public offices, allowed to have their own court of justice, and to acquire landed property. With the increasing power of priests, the impoverishment of the nobles, and the abuses arising from their own usurious transactions, they became more and more exposed to envy, hatred, and persecution. In Aragon, during a season of extraordinary drought, they were expelled from the cities; and in 1391 and '2 an indiscriminate slaughter destroyed great numbers of them in Seville, Cordova, Toledo, Valencia, Catalonia, and Majorca. Many saved their lives by submitting to be baptized, or by flight to Africa.

In the 15th century, the tyranny exercised by the Inquisition against those who had been baptized and were not allowed to emigrate, and compulsory conversions, continued to thin their numbers. Thousands were burned or subjected to cruel punishments. At length, after the conquest of Granada, Ferdinand and Isabella resolved to drive the Jews out of Spain. Accordingly, in 1492, they published an edict, commanding all those who would not change their religion to

quit the Spanish dominions. The space of four months was, however, allowed them to decide, with permission to sell their property, to carry with them what they could, and to retire whithersoever they should think fit. At the same time, all Christians were forbidden, on the severest penalties, to hold intercourse with those people, or to supply them with provisions and munitions.

It is not known how many Jews left Spain on this occasion: some authors compute them at 170,000 families, others at 800,000 souls. Vast numbers retired to Africa, Italy, and the East. Eighty thousand settled in Portugal, on the frontiers of Spain; but they were received only on condition of paying a yearly tax of eight gold crowns per head for the right of hospitality; and this was granted merely for a certain term, after which they were to seek a retreat in some other country, upon pain of being made slaves. In 1495, King Emanuel commanded all Jews to leave his dominions, and directed the children of the poor above the age of fourteen years to be taken from them, and shipped off to the Serpent Islands. The last Jews emigrated in 1497; and, in 1506, 2000 of the new converts, who had embraced Popery to evade the decree of expulsion, were slaughtered in Lisbon. The lot of the same class in Spain, under the lingering horrors of the Inquisition, was, if anything, still more pitiable.

After the conquest of the kingdom of Granada by Ferdinand the Catholic, in 1491, part of the Moors retired to Africa, but most of them remained in Spain, and great numbers of these assumed the external appearance of Christianity. Here they continued to live as industrious and quiet subjects, till that sanguinary bigot, Philip II., in his cruel zeal for Popery, resolved upon their total destruction. In 1571, his oppressions and persecutions drove the Moors of Granada into insurrection, after the extinction of which 100,000 of them were expelled. Philip III., instigated by the same inhuman spirit of religious

intolerance, and urged by the Inquisition, renewed the persecution of the Moors, and finally decreed their total expulsion from the kingdom of Spain, on the plea that, though these people conformed externally to the rites of Christianity, they were still Mohammedans in their hearts, and might corrupt the true believers. Thirty days only were allowed them to prepare for their departure, and death was the threatened penalty for remaining beyond that time. In this dilemma, the descendants of the ancient conquerors of Spain elected a king, and attempted to oppose the royal mandate; but, unprovided with arms, they were soon compelled to submit. By this equally barbarous and impolitic measure, Spain lost about a million of her most industrious inhabitants. It is universally admitted that the expulsion of the Jews, whose commercial activity brought great wealth into the country, and of the Moors, whose agricultural skill and industry were a still more important source of prosperity, was the main cause of the subsequent rapid decline of Spain from the most powerful state in Europe to comparative insignificance.

Such were the deplorable effects of that spirit of immitigable intolerance, praised, preached, and imperatively enjoined as one of the highest of Christian virtues, by the antichristian See of Rome!

The possession of powers so extensive and so uncontrolled as those of the Inquisitor-general, naturally generated an arrogance unmatched, save by that which the wearers of the tiara themselves exhibited. I shall quote one or two instances.

Among the reports circulated respecting the abdication of the Emperor Charles V., the most extraordinary was, that the intercourse which he had had with the German Protestants had given him some inclination for their opinions, and that he had gone into retirement, that he might have liberty to end his days in exercises of piety conformable with his disposition.

It was alleged that he could not forgive himself for the manner in which he had treated the brave princes of that party, whom the fortune of arms had thrown into his power; and that their virtue, which in their adversity shamed his success, had insensibly excited in his heart a sort of esteem for their opinions. This esteem was manifested in the choice which he made of persons, all suspected of heresy, for his spiritual guides—Dr. Caculla, his preacher, the archbishop of Toledo, and, above all, Ponce, bishop of Dresse, his confessor.

It is further related that a singular circumstance contributed to this change in Charles's sentiments. Among the occupations with which he beguiled the solitary hours of his retirement, was the making of wooden clocks. Finding that it was impossible to make two of them to go exactly alike, he is said to have been deeply struck with the folly of his own former efforts to force millions of men to square their opinions according to one standard.

Such an acknowledgment, if it really was made, was well worthy of the monarch who, when urged to take Luther into custody, in violation of his letter of safe-conduct, when the Reformer appeared before the diet of Worms, on the ground that, according to the orthodox Popish maxim, faith ought not to be kept with heretics, made this noble reply: "I will not, like Sigismund, my predecessor, have cause to *blush*." In this answer, Charles alluded to the case of the intrepid Huss, who, being sentenced to the flames, insisted on the performance of the pledge given by the emperor for his safety; and, as he spoke, fixed his eyes on Sigismund. The appeal brought a deep blush into the face of the false-hearted prince.

Soon after the decease of Charles, it became known that, in the cell in which was his abode in the convent of St. Just, near Placentia, in Estremadura, there had been found many papers written by him on religious subjects, which deviated

but little from the doctrines of the Protestants. But nothing tended to confirm the notion of a leaning to their opinions so much as his last will. He had left no legacies to the Church, or to found masses for the good of his soul; and the document differed so much in language from the testamentary papers of zealous Catholics, that the Inquisition of Castile deemed itself authorized to institute proceedings against it.

The Inquisitors durst not, however, make any stir till the arrival of his son, Philip II., not knowing his sentiments, and how he might take the matter. But this prince, having marked his arrival in Spain by the execution of all the partisans of the new opinions, the Inquisition, emboldened by his example, first attacked the archbishop of Toledo, primate of Spain, next Caculla, and lastly Ponce, the late emperor's confessor.

The king having suffered all three to be imprisoned, the people regarded this permission as an evidence of his zeal for religion; but the rest of the world beheld with horror the man in whose arms the emperor had expired, consigned, with the consent of his own son, to the most cruel and ignominious of all punishments. In fact, the Inquisition not only accused those three persons of having had a share in the emperor's will, but had the hardihood to condemn them along with that document, and many of the monks of St. Just, to the flames.

Philip, whose inhuman soul was jealous of his father's glory, at first felt some pleasure at seeing his memory exposed to this insult; but, roused by the noise which this sentence made in the world, he prevented the complete execution of it by the gentlest and most secret means that he could devise, so as not to irritate the Inquisitors, or to lower the authority of their tribunal. Caculla was burned alive, together with the effigy of Ponce, who had died in prison a few days before. The archbishop of Toledo appealed to Rome; it was only by the influence of friends and money that he extricated himself from

the danger; and nothing further was said about the will of the emperor.

Another instance of the daring presumption of those priests was exhibited in the time of Philip III. That king, being present at an auto-da-fé, at which two monks were burned for holding some new opinions in religion, expressed some pity for the sufferers. The Grand Inquisitor, when informed of the circumstance, openly quarreled with the king, and would not be reconciled till he had received a cupful of his most Catholic majesty's blood, which he then caused to be burned by the executioner.

Indeed, it was not always that royal spectators deigned to bestow so much as pity on the agonized sufferers. In a letter to Bishop Burnet, written at Lisbon, in 1706, by Mr. Wilcox, afterwards bishop of Gloucester, he describes the execution of a man and a woman. The practice there was to set up so many stakes as there were prisoners to be burned. These stakes were about four yards high, and within half a yard of the top was attached a small board, on which the prisoner was seated when chained to the stake. Around the foot was piled a considerable quantity of dry furze. The flame, however, seldom reached higher than the seat, and, if there happened to be a wind, it seldom reached so high as the knees of the sufferer; who, if it was calm, might expire in half an hour, but, if windy, might survive an hour and a half or two hours, till really roasted, not burned to death. In the case mentioned by Wilcox, the woman was alive in the flames half an hour, the man about an hour. The king and his brother were seated at a window so near, that the latter, while burning, addressed them for a considerable time in the most moving terms. The only favor he implored was a few more fagots, but even this he could not obtain. The wind being a little fresh, his hinder parts were absolutely roasted; and, as he turned himself around, his ribs opened before he left off speak-

ing, the fire being recruited as it wasted, to keep him just in the same degree of heat; nor could all his entreaties procure a larger allowance of wood to despatch him more speedily.

Grievously as the national character of the Spaniards, once so generous, noble, frank, and light-hearted, was debased by the influence of this tribunal of blood, so deeply did the ancient glory of Spain decline under that change. It was not till the eighteenth century that, though the Inquisition retained its original constitution almost unaltered, the horrors of that dark tribunal began gradually to abate. The awful spectacle of an auto-da-fé was more rarely exhibited. If we consider the most remarkable demonstrations of its activity during that period, we shall nevertheless find that this institution, in spite of the restrictive vigilance exercised by a more enlightened policy, continued to be a tool which, under more favorable circumstances, was capable of producing revolting effects. If, in 1714, it condemned several monks to death on account of their infamous lives, and, in 1784 and 1804, doomed several persons to imprisonment and penance for making philtres and telling fortunes, or imposed recantation and ecclesiastical chastisement on many more for indiscreet expressions, no one could discover in such circumstances cause for alarm. So much the more strongly must it have been excited, when, in 1763, several heretics were consigned to the flames at an auto-da-fé at Llerena; when, even in 1777, the Inquisition armed itself with all its terrors against Olavides, for his patriotic attempt to bring the wastes of the Sierra Morena into cultivation by the labor of foreign colonists; and when, in 1780, an old woman at Seville was sentenced by this tribunal to be burned alive as convicted of witchcraft.

Such was the barbarous spirit of the Inquisition till it was surpressed by Napoleon, in 1808. After its restoration by Ferdinand VII., many enlightened men strove to destroy the superannuated tool of a gloomy policy, but without success;

till it was totally abolished by the constitution of Cortes, in 1820, and, on the recommendation of the principal European powers, in 1823, not again restored.

Llorente, in his History of the Spanish Inquisition, compiled from its own records, calculates that, from the year 1481 to 1808, this tribunal condemned, in Spain alone, 341,021 persons. Of these 31,912 were burned in person, 17,659 in effigy, and severe penances were imposed on 291,456.

I shall not dilate further on the horrors practised under the pretext of religious zeal by this most atrocious institution, than to extract some interesting particulars, not so generally known, respecting the State of the prisons of the Inquisition at Toledo, on the arrival of the French in that city. The narrative is furnished by a French officer, who served in the corps under general Lasalle. After describing the manner in which an entrance was forced by cannon, and the liberation of the prisoners, many of whom were butchered by the populace, he thus proceeds:

"Graves seemed to open, and pale figures, like ghosts, issued from the dungeons, which emitted a sepulchral odor Bushy beards, hanging down over the breast, nails grown to the length of birds' claws, disfigured the skeletons, who, with laboring bosom, inhaled, for the first time during a long series of years, the reviving breath of beneficent Nature. Many of them were reduced to cripples, the back arched, the head inclined forward on one side, and arms and hands hanging down, rigid and helpless. On closer examination, it was found that these poor wretches had been confined in dens so low that they could not rise up in them, and hence their bodies had, during a long imprisonment, naturally contracted this distorted form. In spite of all the care of the regimental surgeons, several of them expired the same day. The light of the sun made a particularly painful impression on the optic nerves. From this portraiture of these unfortunate creatures,

the state of the prison may be so accurately inferred that it is unnecessary to give a more particular description of it.

"On the following day, general Lassalle minutely inspected the whole place, attended by several officers of his staff. The number of machines for torture, especially the rack for stretching limbs, and the drop-baths, producing one of the most lingering of deaths, which are already known, thrilled even men inured to the battle-field with horror Only one of these implements, unique in its kind for refined cruelty, and disgraceful to reason and religion for the choice of its object, seems deserving of more particular notice.

In a recess, in a subterranean vault, contiguous to the private hall for examinations, stood a wooden figure, made by the hands of monks, and representing the Virgin Mary. A gilded glory encompassed her head, and in her right hand she held a banner. It struck us all, at first sight, that, notwithstanding the silken robe, descending on each side in ample folds from her shoulders, she would wear a sort of cuirass. On closer scrutiny, it appeared that the forepart of the body was stuck full of extremely sharp nails and small narrow knife-blades, with the points of both turned towards the spectator. The arms and hands were jointed ; and machinery behind the partition set the figure in motion. One of the servants of the Inquisition was compelled, by command of the general, to work the *machine*, as he termed it. When the figure extended her arms, as though to press some one most lovingly to her heart, the well-filled knapsack of a Polish grenadier was made to supply the place of a living victim. The statue hugged it closer and closer; and, when the attendant, agreeable to orders, made the figure unclasp her arms and return to her former position, the knapsack was perforated to the depth of two or three inches, and remained hanging on the points of the nails and knife-blades. To such an infernal purpose, and in honor of the true faith, was the Madonna rendered subser-

vient !—she, the immaculate and blessed, who transfused celestial grace into the pencils of the greatest painters, and the highest charm of which art is susceptible, into the works of the most eminent sculptors !

"One of the familiars, as they are called, of the Inquisition gave us an account of the customary mode of proceeding on using this machine. The substance of his report was as follows :

"Persons accused of heresy, or of blaspheming God or the saints, and obstinately refusing to confess their guilt, were conducted into this cellar, at the further end of which numerous lamps, placed round a recess, threw a variegated light on the gilded glory, and on the head of the figure and the flag in her right hand. At a little altar, standing opposite to her and hung with black, the prisoner received the sacrament ; and two ecclesiastics earnestly admonished him, in the presence of the mother of God, to make a confession. 'See,' said they, 'how lovingly the blessed Virgin opens her arms to thee ! on her bosom thy hardened heart will be melted ; there thou wilt confess.' All at once the figure began to raise her extended arms : the prisoner, overwhelmed with astonishment, was led to her embraces ; she drew him nearer and nearer, pressed him almost imperceptibly closer and closer, till the spikes and knives pierced his breast. Either agony and terror extorted a confession from the writhing wretch, or, if he still withheld it, he remained insensible in the arms of the figure, while the blood trickled from a hundred small, but not mortal wounds. Oil and healing balsam were applied to them ; and on a carpet, spread at the feet of the figure, in the vault now brilliantly lighted up, he was left to come to himself. If this experiment failed, he was remanded to his dungeon, there probably to await fresh torments.

"It deserves remark, that the barbarians, by a perversion

of language worthy of Satan himself, gave this machine of torture the appellation of *Madre dolorosa*—not the afflicted, but the afflicting mother."*

CONTEST BETWEEN THE POPE AND THE BIBLE.

READER—Will you please to notice the following:

Pope. I am the head of the church.

Bible. Christ is the head of the church. Eph. v. 23.

Pope. Therefore, as the church is subject to the pope, so let all obey him in all things.

Bible. Therefore, as the church is subject to Christ, so let wives be to their own husbands in all things. Eph. v. 24.

Pope. I must add to the Bible, because it is not a sufficient rule of faith and practice.

Bible. If any man shall add unto these things, God shall add unto him the plagues written in this book. Rev. xxii., 18.

Pope. Believe and trust in me, and I will see you saved.

Bible. Cursed be the man that trusteth in man and maketh flesh his arm. Jer. xvii., 5.

Pope. Make for yourselves little gods.

Bible. Thou shalt have no other gods before me. Ex. xx., 3.

Pope. Make unto yourselves the likeness of Saint Peter.

Bible. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above. Ver. 5.

Pope. Bow down to the little gods and serve them.

Bible. Thou shalt not bow down thyself to them nor serve them. Ver. 5.

Pope. Every one that will not obey the pope, shall be destroyed by the Inquisition.

* The World in Miniature—Spain and Portugal, i., 171–180.

Bible. Thou shalt not kill. Ver. 13.

Pope. The priests, who are too holy to be lawfully married, may take every opportunity to * * * * * * satisfy lust.

Bible. Thou shalt not commit adultery. Ver. 14.

Pope. Or if the above be impossible, they may betray some other man's wife.

Bible. Thou shalt not covet thy neighbor's wife. Ver. 17.

Pope. I will make the people believe that I and the priests have power to forgive sins, and thereby get their money.

Bible. Thou shalt not steal. Ver. 15.

Pope. I must keep the Bible from my people, because it is injurious to them.

Bible. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. Psalm xix. 7, 8.

Pope. I have prescribed a decree, that every man and woman not belonging to the holy church of Rome, shall be considered a heretic; but every one belonging to my church, and being obedient to me, without regard to the Bible, shall have pardon for any crime, and shall be prayed out of purgatory by paying so and so much:

"So bald das Geld im Kasten klingt,
So bald die Seel' in Himmel springt."

Bible. Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless. x. 1–3.

What tongue can describe the abominations of popery?

ABOMINATIONS OF JESUITISM.

We call the attention to the following extracts from a small work entitled "Secret Instructions of the Jesuits." We hope they will be deeply pondered over by every native-born American:

1. *Emmanuel Sa*, Aphor., p. 41. "The *rebellion* of Roman priests is not treason, because they are not subject to the civil government."

In the face of this article, we have between two and three hundred Roman priests arriving yearly in this country, and instructing catholic foreigners to vote for men of their own religious principles.

2. *Bellarmin*, Controvers., lib. v., cap. 6, p. 1090. "The spiritual power must rule the temporal by all sorts of means and expedients, when necessary. Christians should not tolerate a heretic king."

Our constitution denies this principle in toto. If Christians should not tolerate a heretic king, they certainly should not tolerate a heretic ruler. A *small majority* of our present rulers are "*heretics*"—consequently they should not be tolerated by catholics.

3. *Salmeron*, Comment Evan. Hist., vol. iv., pars. 3, tract 4, p. 411. "The *pope* hath *supreme power* over the whole earth, over all kings and governments, to command and enforce them, to employ their power to promulge popery; which mandate of the pope they are bound to obey, and if they resist, he must punish them as contumacious."

Then the pope must have supreme power over this government, and can command our rulers to obey his orders, and to compel the authorities in this land to use every means to increase popery, notwithstanding it is diametrically opposite to the letter and spirit of our constitution and our laws.

4. *Sanctarel,* Tract de Hæres., cap. xxx., p. 296. "The pope can depose negligent rulers, and deprive them of their authority."

5. *Lessius,* lib. 2, cap. 42, Dub. 12, p. 632. "*The pope can annul and cancel every possible obligation arising from an oath.*"

We would ask, then, in what manner the oath of allegiance, which is taken by foreigners in this country, can be binding on Catholics?—for it appears that the pope can at any time annul and cancel them. Were the pope at any time to say that the oath of allegiance to this country was not binding on his subjects, and should "annul and cancel every possible obligation" arising therefrom—we should suddenly find in our councils, and through our land, a number of individuals, enjoying equal rights with American citizens, who are in truth foreigners, and owing allegiance to a foreign potentate. With such facts as these in the face of our native citizens, we trust that they will come forward, and aid us in ejecting from office men who hold principles so entirely opposed to our present constitution. It cannot be said that opposition to such principles can be intolerant. Is it not rather a natural using in self-defence? Is it not saying that we wish the eyes of American people opened, and the secret principles of foreign demagogues exposed? They now openly state that in a few years they will ask no favors of us; and when that time comes, Americans will learn that they will grant none.—May God long put off that dreadful day!

We have recently met with some curious displays of Romanism, which we think will *edify* our readers:

Extreme Unction.—In the "Beehive of the Roman Court," book iii., chapter 2, is the following account of their extreme unction: "Whensoever anybody lies a passing, so that there is no more hope of life in him, the priest shall then anoint him with holy oil, bless him with crosses, and conjure him

with certain words, and then he can never come into hell; for all the devils will run away from before the crosses, like a dog before a flitch of bacon; and therefore must he take up his lodgings either in the suburbs of hell or in purgatory, where he shall have his househire and firewood free, till such time as, with soul-masses and pope's pardons, he have gotten a plot of ground in heaven, to build a house thereupon, of merits and good works."

Popish Preachment.—Chevreau, the French historian, says: "I heard a sermon preached by a prelate who was greatly celebrated, on the feast of Mary Magdalene. Having enlarged on the subject of her repentance, the prelate gravely added: 'Her tears opened to her the way to heaven. She *traveled* by *water* to a place, where few other persons go by *land*.'"

The Rosary.—Dominic was the author both of the rosary and of the Inquisition. Among other testimonies to the miraculous benefits of the rosary, the following is told in the life of the first grand inquisitor: "A girl, named Alexandra, was induced by Dominic's preaching to use the rosary; but her heart followed after the world. Two young men, rivals for her affections, killed each other, and, in revenge, their relatives cut off her head, and threw it into a well. The devil immediately seized her soul, to which he said he had a title; but, *for the sake of the rosary*, the Virgin Mary interfered, rescued the soul out of his hands, and gave it permission to remain in the head at the bottom of the well, till it should have an opportunity of confessing and being absolved. After some days, it was revealed to Dominic, who went to the well and told Alexandra to come up from the well. The bloody head obeyed, remained on the well-side, confessed its sins, received absolution and the mass-wafer, and edified the people for two days; when the soul departed, to pass two weeks in purgatory, on its way to heaven."

Spanish Sermons.—Southey, in his letters from Spain, quotes the following passage from a Spanish sermon: "Many reasons have been assigned for the earthquake and darkness at the crucifixion, but this appears to be the only rational cause: The Virgin Mary, who, through humility, always looked upon the ground, lifted up her eyes to the cross. Deprived of the light of her eyes, the earth trembled, and the sun hid himself, ashamed to behold her superior radiance!"

Ensor assures us that a Spanish friar, preaching upon the Lord's temptation, exclaimed: "Happily for mankind, the lofty Pyrenees hid this delightful country, *Spain*, from the eyes of the Redeemer, else the temptation would have been too strong for the Lord!"

Spanish Theatricals.—In Spain plays are performed in honor, and for the benefit, of the Virgin Mary and the saints; and balls and bull-fights are given for the deliverance of souls from purgatory. One of the playbills thus concluded: "To the Empress of Heaven, Mother of the Eternal World, the leading Star of all Spain, the consolation, faithful sentinel, and bulwark of all Spaniards, the most holy Mary. For her benefit, and for the increase of her worship, the comedians of Seville will perform a merry comedy entitled El Legatarios."

Indian Estimate of Roman Priests.—Cacica, a Peruvian, being condemned to die by the Spaniards, who had massacred ten millions of people, was persuaded by a Franciscan priest to turn Christian, and then he would surely go to heaven. The heathen man inquired: "Are any Spaniards there?" To which the friar replied: "It is full of them." Upon which the Peruvian retorted: "Then I prefer going to hell, rather than have any more of your company."

Bede's Eloquence.—The popish legend tells us that Bede, in his old age, was blind. In that condition he once preached to a heap of stones, thinking he was in a church. The stones

became so much affected by his eloquence and piety that they cried out: "Amen, venerable Bede, amen!"

Pope's Bull.—Pope Clement VI., in his bull against the emperor Louis, thus denounced that monarch: "May God strike him with imbecility and madness! May heaven overwhelm him with its thunders! May the anger of God, and of Peter, and of Paul, fall upon him in this world, and in the next! May the whole universe revolt against him! May the earth swallow him up alive! May his name perish from the earliest generation, and may his memory disappear! May all the elements be adverse to him! May his children be delivered into the hands of his enemies, and be cursed before the eyes of their father!" Such are the tender mercies of popery!

Luther's Account of Pope Leo X., and the Purchasers of Tetzel's Indulgences.—"The pope was born of the devil, and is full of devils, lies, blasphemy, and idolatry. He is antichrist, the robber of churches, the violater of virgins, the chief of pimps, and the governor of Sodom. The papists are all asses. Put them in whatever form you please—boiled, roasted, baked, fried, skinned, beat, or hashed—they are all the same—asses!"

Calvin.—In the Spanish *Index Expurgatorius* is this remark: "Let the name of Calvin be suppressed, and instead of it, put *Studiosus quidam*, a certain scholar." The hatred of the papists to that reformer is his highest eulogy and honor.

Spanish Inquisitor's Dry-pan and Fire for Refractory Girls.—The woman who frightened the girls at Aragon, that they might submit to the inquisitor's sensuality, showed them three tortures: "1. The dry-pan, for heretics and those who oppose the inquisitor's will and pleasure: they are put naked, alive, into the pan; and the cover of it being locked up, the executioner begins to put a fire in the oven, and augments it until

the body is reduced to ashes. 2. The great wheel, set with sharp razors, is designed for those who speak against the pope and the inquisitors; for they are put within the wheel, and the little door being locked, the executioner turns the wheel till the person is dead. 3. The pit full of serpents and toads is for those who contemn images, and refuse to give respect and veneration to ecclesiastical persons; for they are thrown into the pit, and so become the food of serpents and toads." When the girls were frightened almost out of themselves at these horrid scenes, they were led to the inquisitor's chamber, and, as they thought, were happy to escape the "dry-pan, wheel, and snakes," by gratifying his lascivious desires.

The *Pope's Valuation of a Cardinal's Hat.*—"Pope Benedict offered Petrarch the poet a cardinal's hat, upon condition that he would persuade his sister to become his mistress. The poet indignantly refused. His brother, however, acceded to the offer; but, after the pope had satisfied his ungodly wishes, he refused to make her brother a cardinal, who in consequence became almost deranged, and entered a monastery.—*Beehive of the Romish Court*, book i.

Satan and a Monk.—Among the records of the second council of Nice is the ensuing circumstance, which, it is said, was narrated by Stephanus in that assembly: "There was a monk who was continually tempted and troubled with a devil, even till his old days; and when, in the end, he began to wax weary of it, he then did pray the devil very friendly, that he would leave him alone in quiet. But the devil answered him, that if the monk would promise to do, and swear to keep secret, a thing that he would command him, then he would leave off to trouble him any more. The monk promised him, and took thereupon a deep oath. Then said the devil: 'If thou wilt that I shall trouble thee no more, then thou must not pray any more to that image,' meaning an image of the

Virgin Mary, holding her child in her arms, which the monk worshipped. But the monk was more crafty than the devil; for he went and confessed his doing the next day to the abbot, and the abbot *dispensed with his oath* to the devil, upon condition that he should continue his adoration of the image."

The above specimens of popery are from authentic Romish documents, and fully develop its deceitfulness, and the wretched debasement of those who believe in such "strong delusions and lying wonders."

CURIOUS EXTRACTS.

Extreme Unction.—A papist in Jersey, being very sick, lately sent for a priest, from a distance. His wife and children were Protestants. When the priest arrived, he ordered the whole of the family out of the house. What he did no person knows; but, upon his departure, the priest informed his silly disciple's wife that her husband would not live more than two weeks, if so long. He died about the time specified; and it is strongly suspected, from other circumstances, that the priest, according to custom, administered a slow poison, that the wretched creature might not survive his extreme unction.

During the time of the cholera, the Papists and their priests, who visited their friends that were sick in the hospitals, were a serious annoyance, not only to other patients, but to the medical men and the attendants. One of the superintendents of the funerals addressed a Roman priest thus: "How can you be so foolish as thus to carry on your tricks? You cannot belive in your own nonsense. You know that your silly ceremonies cannot do the dying people any good." "Very true," said the priest, whom the Jesuit Dubois has lately prohibited from saying mass; "but it is necessary to do it, just

to satisfy the ignorant people. They do not know any better. There is no meaning in it, and all we do it for is only to pacify them." That is the Jesuit's account of his own mummery!

Curing a Heretic Cow.—Some time ago an Irish Papist bought a cow of a Protestant, and, according to custom, it became necessary to exorcise the four-legged animal, to drive away the heresy which she had contracted in consequence of having been owned by a Protestant. The Romish woman accordingly brought forth her bottle of "blessed water," with which to purify the cow; but she mistook the article, and, instead of the water, took up a bottle of vitriol. Having poured some of the vitriol upon the creature, as soon as she felt the burning, the cow began to roar and kick lustily. "Arrah! said the woman, but the crathur is a terrible ould heretic!" Then she poured some more vitriol upon her, which only increased her restlessness and bellowing; upon which the woman added: "Och! by Saint Patrick, but the harasy is very dape in the baste!" This is a fair specimen of the wickedness and superstition which the Roman priests teach their infatuated devotees.

Priest's Fees.—The London Times complains of the system of taking fees adopted by the priests in Ireland, and states that in Munster and the other parts of the land, the fee for marriage is sometimes as much as twenty pounds. The bride has to ask forty persons and the bridegroom the same number. Each person has to contribute 5*s.* toward the priest's fees. Baptisms are 5*s.* each, and the sums collected at funerals are very considerable. There are also fees for blessing cattle, which sometimes amounts to as much as fourteen pounds per annum. Some time ago, when a former government asked them what fees they would give up if they had a provision made for them, their reply was that they would give up all but the marriage fee.

OATH OF A JESUIT BISHOP.

"I, A. B., now in the presence of the Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John Baptist, holy apostles St. Peter and Paul, and the saints and sacred host of heaven, and to you my ghostly father, do declare from my heart, *without mental reservation*, that his holiness Pope Urban is Christ's Vicar-General, and is the true and only head of the catholic or universal church throughout the earth; and that by the virtue of the keys of binding and loosing given to his holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation—and that they may safely be destroyed: therefore, to the utmost of my power, I shall and will defend this doctrine, and his holiness' rights and customs, against all usurpers of the heretical (or Protestant) authority whatsoever; especially against the now pretended authority and Church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother Church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestant, or obedience to any of their inferior magistrates or officers. I do further declare, that the doctrine of the Church of England, of the Calvinists, Huguenots, and of others of the name Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all or any of his holiness' agents, in any place whereever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to, and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with, to assume any religion heretical, for the propagating of the

mother Church's interest, to keep secret and private all her agents' counsels, from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing, or circumstances whatsoever; but to execute all that shall be proposed, given in charge, or discovered unto me, by you, my ghostly father, or any of this sacred convent. All which, I, A. B., do swear, by the blessed Trinity and blessed Sacrament, which I am now to receive, to perform, and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions, to keep this my oath. In testimony hereof, I take this most holy and blessed Sacrament of the Eucharist; and witness the same further with my hand and seal, in the face of this holy convent, this day of An. Dom. &c.

A BROOKLYN ROMISH FATHER.

That popish *Father* Walsh, of whom the *true* account has already been published respecting his refusal to bury the corpse of *Shields*, who was drowned, has since given another specimen of his Jesuitical abominations. A young man, named Peter Roway, on Saturday, December 3, was choked while eating his dinner, and died upon the spot. As he was a Papist, that crafty priest, who presented the Jesuit prelate Dubois a five-hundred-dollar note for Melchisedek's father, and another five hundred-dollar note for Melchisedek's mother, was called upon, by his superstitious Roman friends, for some 'blessed earth,' and for permission to bury the corpse in the popish graveyard. Mr. Walsh positively refused to permit a grave to be dug, and declared he would stand at the gate of the burying-ground to keep the corpse out, if it was necessary. The friends of the deceased then begged him to *sell them some 'blessed earth.'* But he refused, declaring that 'the deceased had not received the unction of the church, and that he was

damned, and ought to be lost.' This fact, I was told by one of the friends of the young man who died so suddenly. So much for *Father* Walsh's Jesuitism and Popery. What do you think of the Brooklyn Romish *father* and his tricks?"

In reply to this last question, we simply say, that we think that he is a very consistent Jesuit, who carries on the Papal craft in its genuine spirit and character. But we are convinced that the Papists who can so long patiently tolerate such things, are really the people concerning whom the Apostle Peter spake. Father Walsh "makes merchandise of their souls," to make tools of them for his own ghostly ends here, and to destroy their immortal souls forever, unless "they repent and come out of Babylon."—*Protestant Vindicator.*

LUTHER'S ACCOUNT OF HIS BOOKS, WRITTEN WHEN HE WAS A PAPIST.

"Before all things, I entreat you, for our Lord Jesus Christ's sake, to read my writings with cool consideration, and even with much pity. I wish you to know that when I began the affair of indulgences at the very first, I was a monk, and a most mad Papist. So intoxicated was I and drenched in Papal dogmas, that I would have been most ready at all times to murder or assist others in murdering any person who should have uttered a syllable against the duty of obedience to the Pope. I was a complete Saul; and there are many such yet. There were, however, and are now, others, who appear to me to adhere to the Pope on the principles of Epicurus, that is for the sake of indulging their appetites, when secretly they even deride him, and are cold as ice if called upon to defend the Papacy. I was never one of these; I was ever a sincere believer; I was always earnest in the doctrines I professed; I went seriously to work, as one who had a horrible dread of the day of judgment, and who, from his inmost soul, was anxious for salvation. You will find, therefore, in my earlier writings,

with how much humility, on many occasions, I gave up very considerable points to the Pope, which I now detest as blasphemous and abominable in the highest degree. This *error* my slanderers call INCONSISTENCY: but you will have the kindness to make some allowance on account of the times and of my inexperience."

ROME'S THEORY OF LYING.

THE CONFESSIONAL A COVER FOR CRIMINALS.

RECENTLY a man, by the name of Brian Leery, a devoted member of the Romish Church, was executed in Ireland for attempting to murder Sir Francis Hopkins. This man protested his innocence in the most positive manner, even on the scaffold. His case enlisted the strongest sympathies of the Romish Church, and a petition, signed by the priests, was presented to the lord lieutenant on his behalf. But the evidence of his guilt was so clear and convincing, that his lordship, in concurrence with the judge who tried the case, refused to interpose to prevent his execution. The powerful yet unavailing efforts made to save the unhappy man, served to strengthen the presumption of his guilt. There seems not to have been a shadow of doubt of his guilt.

On supposition Leery was guilty, his conduct in the awful circumstances in which he was placed, strange as it may appear, may be accounted for on the principle of Romanism, which justifies the criminal in denying his guilt, as he did. Roman theology teaches the lawfulness of such conduct in extreme cases. St. Liguori (vol. i) says, "To swear with equivocation, when there is a just cause and equivocation itself is lawful, *is no evil.*" He defines a "just cause" to be "any honest end in order to preserve a spiritual or temporal good." He gives various examples to illustrate the principle. "It is asked whether the accused, legitimately interrogated,

can deny a crime, even with an oath, if the confession of the crime would be attended with great disadvantage." In reply, Liguori gives a host of authors who answer in the affirmative, such as Cardinal de Seego, Tamborin, Sanches, Viva, Sporer Cardenas, Sessius, Sa, Tillucius, &c., &c. These and many others teach that "an accused person, in danger of death, exile, the galleys, loss of property, &c., can deny the crime even with an oath, by *understanding* that he did not commit it, so that he is bound to confess it." If he has sacramentally confessed his crime, his crime is taken away. He comes forth from the confession an innocent man, and can lift up his hand to heaven and protest his innocence. Thus Rome has set her seal and sanction to lying and perjury. This principle Liguori and Elbel teach should be suggested to confessors and penitents. Such are the morals of Rome in the nineteenth century.

INCREASE OF POPERY.

It is only about 60 years (a writer says 7 years ago) since the first Papal see was created by the Pope in these U. States.

There is now 1 archbishop; 30 bishops; 21 sees; 1,000 priests; 750 churches and cathedrals; 437 missionary stations; 63 female seminaries; 21 theological seminaries; 25 colleges and literary institutions; 36 female convents.

It is now estimated that there are in the United States 2,500,000 Papists under the government of the pope of Rome, all of whom are sworn enemies to this republic, and that the annual increase is about 150,000.

An Irish paper lately says: "We never recollect to have seen such preparations as are making among us to emigrate to America." A correspondent in Germany says, that "hundreds of thousands of German Papists are preparing to come

to the United States. So great is the desire of the Belgian population to emigrate to America, that a Belgian paper says: "The authorities are determined to ship all her poorest class here." Belgium is a Papal country.

The Roman Catholic church has built or consecrated over thirty new churches in the United States within the year. The number of missionaries received from abroad during the same period is estimated at one hundred and twelve.

Let it be remembered that it is chiefly to the western states that this mighty stream of emigration tends. It is there the battle must be fought, which is to decide whether this land is to be occupied for Christ, or whether it is to become the stronghold of Popery. One third of our population is already in the western states. Sixty years ago a man might have taken his stand on the banks of the Ohio, at Pittsburg, and drawn a line north to Lake Erie, and southward along the Alleghany and Cumberland mountains to the gulf of Mexico, and the whole white population west of that line would have been less than a quarter of a million. Here we have an increase of twenty-four fold in about 60 years.

Archdiocese of Baltimore, Md.—Churches, 59; chapels, 12; churches building, 1; other stations, 20; clergymen on the mission, 44; clergymen otherwise employed, 37; ecclesiastical seminaries, 5; clerical students, 56; literary institutions for young men, 4; convents, 5; female academies, 5; charitable institutions, 27; religious institutions, 12; catholic population, 90,000.

Diocese of Philadelphia, Pa.—Churches, 61; chapels, 6; clergymen on the mission, 47; clergymen otherwise employed, 3; ecclesiastical seminary, 1; clerical students, 30; literary institutions for boys, 4; literary institutions for girls, 6; charitable institutions, 4; catholic population, 70,000.

Diocese of Pittsburg, Pa.—Churches, 41; clergymen, 23; clerical students, 8; academy for boys, 1; schools for young

ladies, 2 ; charitable institutions, 4 ; catholic population, 30,000.

Diocese of New York.—Churches, 110 ; chapels 10 ; other stations, 65 ; clergymen on the mission, 96 ; clergymen otherwise employed, 6 ; ecclesiastical seminary, 1 ; clerical students, 20 ; college for young men, 1 ; literary institutions for young ladies, 3 ; institutions under sisters of charity, 11 ; asylums for orphans, 6 ; orphans supported and educated, 420 ; catholic population, over 200,000.

Diocese of Detroit, Mich.—Churches, 12 ; chapels, 15 ; churches being built, 10 ; other stations, 16 ; clergymen on the mission, 14 ; catholic schools, 16 ; charitable societies and convents, 11 ; catholic population, 40,000.

Diocese of Cincinnati, Ohio.—Churches, 70 ; churches building, several ; other stations, about 50 ; clergymen on the mission, 56; clergymen otherwise employed, 10 ; ecclesiastical seminary, 1 ; clerical students, 19 ; college for young men, 1 ; convents, 5 ; academies for young ladies, 2 ; charitable institutions, 5 ; religious associations, 12 ; catholic population, 65,000.

Diocese of Hartford, Ct.—Churches, 10 ; clergymen, 7.

Diocese of Vincennes, Ind.—Churches and chapels, 50 ; clergymen in the ministry, 33 ; clergymen otherwise employed, 6 ; theological seminary, 1 ; ecclesiastical students, including four in Europe, 19 ; convents, 3 ; literary institutions for young men, 2 ; female academies, 5 ; schools under direction of brothers, 3 ; catholic population about 25,000.

Diocese of Chicago, Ill.—Churches, about 38 ; churches building, about 8 ; stations, numerous ; clergymen on mission, 21 ; clergymen otherwise employed, 2 ; ecclesiastical seminary, 1 ; college, 1 ; convent, 1 ; catholic population, over 50,000.

Diocese of Milwaukie, Wisconsin.—Churches and chapels,

18; churches building, 6; clergymen, 9; academy, 1; schools, 4; catholic population, 20,000.

Diocese of Dubuque, Iowa.—Churches, 13; stations, 8; Indian mission, 1; clergymen, 13; religious academies, 3; catholic population, 5,800.

Diocese of New Orleans, La.—Churches, 46; private stations, 26; clergy on missions, 40; otherwise employed, 11; ecclesiastical seminary, 1; ecclesiastical students, 10; college for young men, 1; free school, 1; charitable institutions, 6; benevolent associations, 4; convents, 4; Catholic population, 160,000.

Diocese of Natchez, Miss.—Churches, 5; clergymen, 6; stations, 16; churches building, 4.

Diocese of Nashville, Tenn.—Churches, 3; chapels, 3; stations, 30; clergymen, 8; ecclesiastical seminary, 1; clerical students, 3; academy for young men, 1; academy for young ladies, 1; school for colored people, 1; circulating libraries, 2.

Diocese of Louisville, Ky.—Churches, 40; chapels, 10; other stations, about 75; clergymen on mission, 31; clergymen in various institutions, 23; ecclesiastical institutions, 3; colleges for young men, 3; convents, 4; female academies, 11; charitable institutions, 2; catholic population, 30,000.

Diocese of Richmond, Virginia.—Number of clergymen, 11; churches building, 3; churches built, 10; ecclesiastical seminary, 1; clerical students, 10; college for young men, 1; school for young ladies, 1; charitable institutions, 2.

Diocese of Mobile, Ala.—Churches, 12; stations 30,; clergymen, 12; ecclesiastical seminary, 1; clerical students, 7; college for young men, 1; female academies, 4; charitable institutions, 7; Catholic population, 11,000.

Diocese of Boston, Mass.—Churches, 32; churches building 8; other stations, about 15; clergymen on the mission, 31;

clergymen otherwise employed, 3; Catholic college for young men, 1; orphan asylum, 1; schools, numerous; Catholic population, 65,000.

Diocese of Charleston, S. C.—Churches dedicated, 15; churches not dedicated, 5; churches building, 2; churches about to be erected, 3; stations, about 50; clergymen on the mission, 19; clergymen otherwise engaged, 2; clerical students, 4; convents, 2; female academies, 2; charitable institutions, 6; catholic population. over 10,000.

Diocese of Little Rock, Ark.—Churches, 2; stations, 6; clergymen, 2; convents, 2; female academies, 2.

Diocese of St. Louis, Mo.—Churches, 33; churches building, 4; other stations, about 25; clergymen on the mission, 31; clergymen otherwise employed, 29; ecclesiastical seminaries, 3; Indian mission, 1; colleges for young men, 2; academy for boys, 1; convents, 8; academies for young ladies, 8; schools, 7; charitable institutions, 6; Catholic population, about 100,000.

In Canada, on the north, Popery is the established religion of one province, and is liberally supported by the other. They number 10 bishops, 133 priests, and 500,000 Papists. In Texas equal activity is displayed. In South America and Mexico, they have 44 bishops, 5,000 priests, and 23,000,000 Papists. Total for the new world, 80 bishops, 6,000 priests, 26,541,000 Papists. The whole number in the world: Archbishops, 147; bishops, 584; vicars apostolic, 71; prefects, 9; apostolicals, 3; priests and Jesuits, 400,000; monks, 600,000; and 156,000,000 of Papists. From 1800 to 1842, 40 new sees have been created.

SUPREMACY IN AMERICA THE DESIGN OF POPERY.

The illustrious La Fayette, the companion and fellow-soldier of Washington, observed, "If ever the liberty of this republic is destroyed, it will be by Roman priests." And the father of his country, probably with an eye to the encroachments of the same power, warns his countrymen to guard against "foreign influence." We lay it down as an incontrovertible truth, that Catholic European nations are determined to plant their institutions among us, until they reduce this free and enlightened republic to the dominion of the Roman see.

There is abundant proof that a foreign conspiracy has been organized in Catholic Europe, to embarrass and overthrow the institutions of this country, and that Austria is a member of it. One of the most formidable instruments for effecting its object, is the *Leopold Foundation*, established in Vienna, May 13th, 1829, to support Catholic missions in the United States. Every member of this society agrees to offer daily one Peter and ava, with the addition, "St. Leopold, pray for us;" and every week to contribute a *crucifix*. The valley of the Mississippi has been mapped as well as surveyed by the Jesuits of the Vatican, and Popish cardinals are rejoicing in the prospect of the entire subjection of this land of freedom and intelligence to Papal supremacy. The Rev. Dr. John Angell James, an eminent clergyman of England, says: "The church of Rome has determined to compensate herself for her losses in the old world, by the conquests in the new." Hence a Papal editor in Europe says: "We must make haste—the moments are precious, America may become the centre of civilization."

The Right Reverend Dr. Reze, of Detroit (now in custody at Rome), a few years since, writing to his master, the Pope of Rome, says: "We shall see the truth triumph, the temple of idols overthrown, the seat of falsehood brought to silence,

and all the United States embraced in the same faith of that Catholic church, wherein dwell truth and temporal happiness."

A Popish priest in Indiana, told a Protestant minister that the time would come, when Catholics would make Protestants wade knee deep in blood in the valley of the Mississippi. In conversation with a Catholic priest, a Protestant minister lately observed, "Catholicism is making rapid progress in this country, and will doubtless ere long obtain the ascendency." To which the priest replied, "There is not a member of our church but believes the same."

Bishop England, in a letter to his holiness the Pope, writes: "Within thirty years the Protestant heresy will come to an end. If we can secure the west and south, we will take care of New England." This same dignitary said to his Catholic brethren at Vienna, "All that is necessary is money and priests to subjugate *the mock liberties of America.*"

The Boston Pilot says: "Catholics *should* CONTROL AND SWAY the destinies of the far west. Catholic enterprise first measured its immense lakes, opened paths in the eternal forests, and traced its mighty rivers from their mountain nurseries to the ocean. The west was a conquest of the Catholic spirit—THE JESUIT spirit, if you will. THE CHURCH has a right to claim the immense valley of the Mississippi of which THE JESUIT missionaries were the first explorers—the lands that bank the Ohio and the Illinois, and those adjoining the great lakes.

"We long to have an *Irish policy in America;* and if *good presses* in Canada, and this republic, will carefully consult each other's position, lending aid and approbation—*that policy can* be established."

A Romish doctor in the south, speaking of the difficulties Catholic missionaries find in converting the western Indians, closes with this as the principal obstacle: "Their continual traffic among the whites, which cannot be hindered as long as republican government shall exist." Would the Romish

doctor put an end to our republican government? Doubtless, if he had the power, he would do as the Catholic French commander did, who introduced Catholicism into the Sandwich islands at the cannon's mouth, or as a New York bishop would have long since done to the Protestants, for not granting him $50,000 to establish Popery in our city.

Speaking on this subject, the Rev. Dr. Beecher, formerly of Cincinnati, says: "We have reached an appalling crisis; the work is vast and difficult, and is accumulating beyond our sense of danger and deliberate efforts to meet it. Our ablest patriots are looking out on the deep, vexed with storms, with great forebodings and failings of heart, for fear of the things that are coming upon us." Recently an eminent minister of the gospel in Europe, addressed the people of this country in the following emphatic language: "Rouse and inflame the zeal of Protestantism in America, to disappoint the apostles of darkness of their wished-for prey."

Will any one say there is no cause for apprehension; that there is no danger; that we are sounding a false alarm? We answer, his *un*-holiness the pope, will not view it in this light. His plans are deeply laid; his emissaries are secretly and effectually laboring with the most untiring zeal to accomplish their purposes, and make proselytes to their religion. And shall we, the descendants of the pilgrims, who fled from tyranny and opposition; who planted the Protestant religion in the wilds of America; who watered it with their tears, and invoked the blessing of God with their most ardent prayers; shall we stand still and quietly submit to this worst of all bondage? Forbid it, gracious Heaven!

POPERY IN THE NINETEENTH CENTURY.

To THOSE who believe that Popery is entirely changed from what it was, that its spirit of intolerance no longer exists, and that Rome is keeping pace with the refinement of the age, we present the following facts of recent occurrence:

A convert to Protestantism, traveling along the road leading to Scariff, Ireland, in the county of Clare, was accosted by some laborers in the field. After threatening him several times, they at length suffered him to pass, saying, "If you dare to come this way again, you bloody Sassenah rascal, we'll blow your brains out."—*Limerick Standard.*

A savage-looking ruffian violently attacked the Rev. Mr. Marks, a Protestant clergyman, late of the Molyneux Asylum, in the public streets of Dublin, and without provocation, knocked the reverend gentleman down. What next?—*Warder.*

On the evening of Wednesday last, 13th inst., as John Honner, a respectable Protestant, was returning home from the Macroon Sessions, he was savagely assaulted midway between Castletown and Enniskeane, by some persons at present unknown; no less than sixteen wounds having been inflicted on his head and face, besides several others on his body and limbs; his skull was severely fractured.—*Cork Standard.*

The names of nearly one hundred persecuted Protestant clergymen are given in the Tipperary Constitution. The manner in which they were treated is thus marked: stoned to death; murdered; stoned; fired at; dangerously assaulted; assaulted; abused and persecuted; plundered; interrupted and assaulted in the performance of duty; house attacked, demolished, or burned down; driven from his home, or his country.

Who was it, a few years since, that drove six hundred families from the Austrian empire into the Prussian territory, because they would not renounce the reformed religion? It was popish priests.

Who was it that drove the Rev. Mr. Rule from Cadiz? Papal authorities, by direction of the archbishop of the see.

Who flogged a man nearly to death for renouncing Popery in the state of Pennsylvania? It was a Popish priest. In the neighborhood of Doylestown, a German Catholic attended a funeral sermon of a Protestant minister, after which a priest called and asked him if he had become a Protestant. "If you have," said he, "you have committed a mortal sin; confess your sin to me."—"I have confessed my sin to Christ," said the sick man, "and obtained absolution." The priest urged him with increasing warmth to confess—he declined. The priest then seized a chair, jumped on the bed, and pounded him with it till he broke it in pieces: he then took from his pocket a raw-hide, and began to scourge him, to compel him to confess. A stranger passing by, hearing the noise, entered the house, and finding the priest in the act of scourging the sick man, he seized him by the collar, and dragged him down stairs. Soon after, the man died. The priest was arrested, and tried in Doylestown court-house, and fined fifty dollars and costs, and left the country.

Who was it that threatened the city of Boston? It was the lady superior of the consumed convent, who said, "The Bishop has more than 20,000 Irishmen at his command, who will tear your houses over your heads, and you may read your riot acts till your throats are sore."

Who was it, a short time since, that said, "The first chance I have of seeing your face, if powder and ball will do it, you will drop." It was an agent of the Pope, who signed himself "A Friend to Truth." The person to whom the threat was addressed was the Rev. Mr. S.

A few years ago a Protestant minister of the west, after preaching to his own congregation on the subject of Popery, was met by the priest of the town at the church door, and told by him that "were it not for the laws of the country, he would cut his throat." "Yes," said the minister, "I know that already."

The Rev. Mr. Nast, of Cincinnati, who has been instrumental in the conversion of many German Papists, by preaching, lecturing, and publishing a German paper, received a letter a few months since, stating that "if he did not stop his efforts, they would do with their fists what their priests cannot do with pens—*knock your eyes out.*"

An Episcopal clergyman in the west, stated that a member of his church married a Roman Catholic lady, who by his influence was converted to the Protestant faith. The father of the young lady called to inquire if it was so. "Yes," said the daughter, "it is." On leaving the house, he said to his son-in-law, "Sir, I will never be satisfied till I have washed my hands in your heart's blood."

A few years since a young lady of New York attended a lecture on popery by one of the city ministers, was hopefully converted, returned home, and told her father that she had concluded to renounce popery and embrace protestantism. "If you do," replied her father, "I'll flog your protestantism out of you."—"Act your pleasure," replied she. He immediately took her up stairs, tied her to a bed-post, and proceeded to flog her protestantism out of her. In the act of fainting, he untied the rope, and threw her upon the bed. Since that time she has gone into eternity.

Some time ago, M. Maurette, a French Roman priest, was brought to the kdowledge of the truth as it is in Jesus, and in consequence abandoned the pale of the idolatrous and apostate church in which he had been brought up. Being convinced himself of the danger of continuing in Babylon, he wish-

ed to induce as many as possible of his countrymen to flee out of her infected communion. With this view he published a statement of the reasons that had led him to adopt the protestant faith, and plainly and forcibly exposed the superstition of Rome, by the *usual arguments employed by the divines of the French protestant church.* For this he was condemned, on the 17th of May, 1844, by the court of Assizes of L'Ariege, to *a year's imprisonment, and a fine of* 600 *francs!* as being guilty of "insulting, and turning into derision, a *religion, the estab lishments of which is legally recognized in France.*"

You have all heard of brutish papal persecutions at Damascus, where two or three of the unprotected sons of Abraham were recently flogged, soaked in large vessels of water—their eyes pressed out of their sockets with a machine—dragged about by the ears till the blood gushed out—thorns driven in between the nails and flesh of their fingers and toes, and candles put under their noses, burning their nostrils. *This is popery!* After hearing of this act of persecution, and hundreds of others constantly taking place in papal countries, and our own country, who will believe that this unchangeable church has changed her system of butchery? What she has been she is now, and you, my protestant brethren, would feel it if she had the power.

The church of Rome has shed the blood of 50,000,000 of the human race for protesting against and renouncing the anti-christian doctrines of her system. The laws which enacted these human sacrifices stand all of them *unrepealed;* they are in full force to this day—this we shall now prove from her standard works. The following propositions, taken from Dr. Den's System of theology (a text-book for every papal theological seminary in the land), will put this matter beyond a doubt :—

1st. "Protestants are heretics, and as such are worse than Jews and pagans."

2d. "They are, by baptism and blood, under the power of the Roman catholic church."

3d. "So far from granting toleration to protestants, it is the duty of the church to exterminate the rights of their religion."

4th. "It is the duty of the Roman catholic church to compel heretics to submit to her faith."

5th. "That the punishments decreed by the Roman catholic church are confiscation of goods, exile, imprisonment and death."

The following paragraph of an oath was taken from the Jesuit confession of faith published in Germany at Berlin, as late as 1829: "We also swear that we will persecute this cursed evangelical doctrine, as long as we have a drop of blood in our bodies: and we will eradicate it secretly and publicly, violently, and deceitfully, with words, and with deeds, the sword not excluded." This is the oath taken by every Jesuit, and let it be remembered that multitudes of the priests in our country are Jesuits.

We next give some notes from the Popish Testament, commonly known as the Rhemish Testament; they need no comment.

"*Protestants.*—To be present at their service, and all communication with them in spiritual things is a great and damnable sin."

"The church service of England, they being in heresy and schism, is not only unprofitable but damnable."

"The translators of the English Bible ought to be abhorred to the depths of hell."

"Justice and rigorous punishment of sinners is not forbidden, nor Christian princes for putting heretics to death."

"Heresy and apostacy from the catholic faith, punishable by death."

"Heretics ought, by public authority, either spiritual or temporal, to be chastised or executed."

The blood of millions of saints, shed by the papal church, "is not called the blood of saints, any more than the blood of thieves, man-killers, or any other malefactors, for the shedding of which, by order of justice, no commonwealth shall answer."

These notes are taken from a version of the Holy Scriptures, revised for the Irish Romanists of the present day, published by a Roman archbishop, and sanctioned by the highest authorities of the Romish body.

CATHOLICS OWE NO ALLEGIANCE TO THE U. STATES.

Every Romish bishop, before he is permitted to exercise his episcopal functions in the United States, is obliged to take an oath, in which he solemnly swears "to defend the dominion of St. Peter against every aggressor; to preserve augment and extend, the rights, honors, priviliges, and powers, of the Lord Pope and his successors; to observe and enforce his decress, ordinances, reservations, provisions, and all dispositions whatever emanating from the Court of Rome; to persecute and combat, to the last extremity, heretics, schismatics, and all who will not pay to the sovereign pontiff all the obedience which the sovereign shall require." Consequently, no catholic bishop can become a citizen of this country, nor even put himself under the control of the government. There is not one of these bishops, nor of the numerous army of priests, it is believed, are naturalized citizens. Are these men to be trusted? Should they be allowed to interfere with the laws, or institutions of the country, while preserving, in the most solemn form, an allegiance to a foreign power, and that power a deadly enemy to our liberty and religion?

LICENTIOUSNESS THE FRUIT OF CELIBACY.

CELIBACY, in the stringent form in which it now exists in the Romish church, owes its origin to Gregory VII. It forms one of the most mournful and shocking pages in human history. It has been the polluted fountain of multiplied abominations. The relations of the best and most credible ecclesiastical historians, especially from the twelfth century to the Reformation, are absolutely frightful, and would utterly ex ceed belief, if not corroborated by the testimony of universal history. St. Bernard, in the twelfth century, admitted and lamented the improprieties of the priesthood, "who committed in secret such acts of turpitude as would be shameful to express."

Agrippa, another historian, accuses the bishops of taxing the inferior clergy for liberty to violate the laws of chastity. "One bishop," says he, "on one occasion, boasted of having in his diocese 11,000 priests, who paid their superior every year a guinea for leave to keep a concubine." Licenses of this kind were common in many European kingdoms.

Henry K., professor of theology, and vice-chancellor of the university of Paris, in the fifteenth century, draws a picture equally odious, including pope, cardinals, bishops, priests, and monks. He attributes ignorance, pride, simony, and licentiousness, to the pontiff, the cardinals, and the prelacy, while the priests, according to him, "wallowed in sensuality."

Clemangis declared the adultery and impurity of the clergy beyond all description: "They frequent stews and taverns, and spend their whole time in eating, drinking, rioting, gaming, and dancing. Surfeited and drunk, these sacerdotal sensualists fought, shouted, rioted, and blasphemed, and passed directly from the embrace of the harlot to the altar of God."

Alvares, a Spanish author, asserts that "the sons of the

Spanish clergy were as numerous as those of the laity." "They will pass," says he, "without confession, from their concubines to God's altar." It is almost beyond credit, the extent to which this author represents the evil to have spread. The seductive arts of the priests became so notorious and alarming, as to require the interference of the pope. On one occasion, a papal enactment required all who had been solicited or insulted by the priests to inform against the guilty. Maids and matrons, of the nobility and peasantry, of every rank and situation, crowded to the inquisition. In Seville alone, it took all the inquisitors and thirty notaries thirty days to take the depositions of these injured women.

The German clergy are represented to have been as bad as the Spanish. The evidence of their horrible licentiousness appears in the decrees of councils, princes, and emperors. One German council asserted that the priesthood were widely guilty of unchastity, voluptuousness, and obscenity. Some are charged with living in open concubinage; others of committing incest; and, according to its expressive language, "wallowing in sensuality, plunging, with slackened reign, into the lake of misery, and mire of filthiness." Albert, duke of Bavaria, depicted the infamy of the German priesthood in glowing colors: "The recital," says he, "of clerical criminality would wound the ear of chastity." "Debauchery has covered the ecclesiastics with infamy."

Switzerland was the scene of similar profligacy. It rose to such a height, prior to the Reformation, that the Swiss laity compelled every priest to take a concubine of his own, in order to preserve the safety of others. Clemangis also narrates, that the laity would tolerate the clergy only on condition of their keeping concubines.

The French clergy were by no means behind those of other countries in this disgraceful career. According to the account of Mezerey, an eminent historian all the French ecclesiastics

were in a sad state of irregularity. The majority had concubines, while some of the deacons had four or five female companions.

The Italian and Roman clergy surpassed all others in infamy. A select council of cardinals and bishops, assembled by Pope Paul III., have drawn a picture of the morals of the Roman clergy, which is absolutely frightful. Amours were carried on in open day, and with most unblushing effrontery. Popes, too, were as badly implicated as the clergy. Some of these hierarchs licensed houses of ill fame, and gathered large taxes from this source. John, Boniface, Sextus, Alexander, Julius, Leo, and other popes, were notoriously guilty of adultery and incest. A Roman council convicted John XII. of adultery and incest with two of his sisters. John XXII. was also guilty of a like crime. So profligate were the clergy, that the meeting of a council in a city was enough to demoralize it. At a general council in Lyons, a Cardinal Hoge, in a speech to the citizens, immediately after the dissolution of the sacred synod, alleged that, by the perpetration of licentiousness, the city had been converted into one vast fermenting, overflowing sink of pollution. At the general council of Constance, it was quite as bad. It is said that the number of females of bad character in attendance was not less than fifteen hundred.

These are but specimens of the deliberate assertions of the most authentic historians of the church. And what a horrible, disgusting picture do they present of the fruits of the celibacy of the clergy! Human depravity never had a worse development, if these accounts are to be believed—and believed they must be, if any credit is ever to be put in any history. And what this practice has done once, it will do again. The grosser and more open manifestations of crime, of course, are prevented by the civilization of the age; but to deny that the same cause will produce the same effect, would be to deny that

human passions still exist, and that the depravity of the heart is more intense in one age than another. Celibacy has ever been the source of impurity and licentiousness. It is so now, There are evidences in our own possession, which will show that the Romish priesthood, since the Reformation—nay, in our own country—are deeply implicated in the crime, so deeply as to proclaim, in tones that should reach every parent's heart, so long as it forms a feature of Catholic policy—the priesthood are never to be trusted.

ENCYCLICAL LETTER OF POPE PIUS IX.

GRANTING A GENERAL JUBILEE.

To our Venerable Brothers, the Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries having Grace and Communion with the Apostolic See—Pius P. P. IX.

Venerable Brothers—Health and apostolic benediction! While contemplating the whole Catholic world with the solicitude and affection of our apostolic charity, we can scarcely give expression, venerable brothers, to the grief with which our heart is afflicted when we behold the Christian and civil commonwealth disturbed, oppressed, and troubled on all sides with most deplorable calamities of every kind to a lamentable extent; for you well know how Christian nations are afflicted and tried with the most cruel wars, or with intestine disturbances, or pestilential disease, or mighty earthquakes, or other great evils. And all this the more lamantable because, among so many evils and misfortunes, the children of darkness, who are wiser in their generation than the children of light, struggle more and more every day, with all kinds of diabolical frauds, artifices, and efforts, to wage the most bitter war against the Catholic Church and its salutary doctrine, to pull down and

destroy the authority of all legitimate power, to corrupt and deprave the minds and intellect of the people—to propagate on all sides the deadly poison of indifferentism and incredulity, to confuse all rights, divine and human, to stir up dissensions, discords, and the commotions of impious rebellion, to encourage crime and all kinds of depravity, and to leave nothing untried, so that, if it were possible, our most holy religion might be obliterated from the midst of us, and human society overturned from its foundation.

Knowing well, therefore, in the midst of such imminent danger, that by the singular kindness of a merciful God, we have got in prayer the means of obtaining all the good of which we stand in need, and of averting the evils which we fear; we have not forgotten to raise our eyes towards the lofty and holy mountain, whence we hope to obtain aid. And, in the humility of our heart, we do not cease, with fervent and earnest prayer, to implore and beseech Almighty God, rich in mercy, that, taking away warfare to the end of the earth, and removing all dissensions, He would bestow upon Christian princes and their people, peace, concord, and tranquility; and that He would espicially grant to the princes themselves a pious care always to guard and propagate Catholic faith and doctrine, in which the happiness of their people is principally comprised; that he would rescue both princes and people from all the evils with which they were afflicted, and gladden them with all true prosperity; that he may bestow the gifts of His heavenly grace upon those who are in error, so that they may return from the road of perdition to the paths of truth and justice, and be converted to God in sincerity of heart. But although we have already ordered prayers to implore the Divine clemency to be offered in this our city, nevertheless, following the footsteps of our predecessors, we have determined to have recourse to your prayers also, and to those of the universal Church.

We have, therefore, venerable brothers, written to you this letter, by which we again and again implore of your excellent and well-known piety, that, for the above-mentioned reasons, you would, with all care and diligence, urge the faithful entrusted to your care that, laying down the burden of sin by means of truth penance, they would, by prayer and fasting, and alms-giving, and other works of piety, endeavor to appease the wrath of the Lord provoked by the wickedness of men. In your own piety and wisdom, explain to the people how many are the mercies of God to all who invoke Him, and how great is the power of prayer, if we approach the Lord without allowing the enemy of our salvation to come near us—for, that we may use the words of Chrysostom, "Prayer is the fountain, the root, and the mother of innumerable good things. The efficacy of prayer overcomes the power of fire, curbs the fury of lions, subdues wars, assuages strife, calms the tempests, puts demons to flight, opens the gates of heaven, breaks the chains of death, expels disease, repels misfortune, strengthens tottering cities, and removes the scourges of heaven, the snares of men, and all other evils." But we earnestly desire, venerable brothers, that while fervent prayers are offered up to the most clement Father of mercies for the above-named purpose, you and your people would not cease to implore Him, supplicating with still more earnestness, according to the encyclical letter of the 2d day of February, 1849, given to you at Gaeta, that by the light of His Holy Spirit, He would propitiously deign to enlighten our mind, that we may be able as soon as possible to decree concerning the conception of the most Holy Mother of God, the immaculate Virgin Mary, what may pertain to the greater glory of God, and the praise of the same Virgin, our loving mother.

And now, in order that the faithful entrusted to you may pray with more fervent charity and more abundant fruit, we have determined to bring forth and offer those treasures of

heavenly gifts, the dispensation of which has been entrusted to us by the Most High, for which reason, relying on the mercy of Almighty God, and on the authority of His blessed apostles Peter and Paul, out of that power of binding and loosing which the Lord has committed to us, though unworthy, by this letter, unto all and each of the faithful of your dioceses, of either sex, who, within the space of three months, to be fixed by each of you, and to be computed from the day which each of you shall have appointed, having confessed their sins humbly and with a sincere detestation, having expiated them by sacramental absolution, shall have reverently received the most holy sacrament of the Eucharist, and shall have devoutly visited either three churches pointed out by you, or three times at one of them, and shall have there, for some space of time, offered up their pious prayers to God according to our intention, and for the exaltation and prosperity of our holy mother the Church, and of the apostolic see, for the extirpation of heresies, for the peace and concord of Christian princes, and the peace and unity of all Christian people, and shall, moreover, within the same interval of time, have fasted once, and give some alms to the poor, according to their devotion—do concede and grant a plenary indulgence of all their sins, in the form of a jubilee, which indulgence may also be applied in the way of suffrage for the souls in purgatory. And that this indulgence may also be gained by nuns, and by other persons living in strict cloister, and also by those who are in prison, or are prevented by bodily infirmity or other impediment from performing any of the aforesaid works, we give to confessors the faculty of commuting the same into other works of piety, or of postponing them to another proximate time, with the power also of dispensing with the communion for children who have not yet been admitted to their first communion. Wherefore we give to you the power on this occasion, and during the aforesaid space of three months, that you

may confer on the confessors of your dioceses, by our apostolic authority, all those same faculties which were conferred by us in the jubilee conceded by our encyclical letter of the 21st of November, 1851, transmitted to you, published, and beginning, "Ex aliis nostri," with, however, all those exceptions reserved by us in that letter.

Moreover, we give you the faculty of granting to the faithful of your dioceses, both laity and ecclesiastics, secular and regular, and of whatsoever institute, the permission to choose for themselves, for this purpose, any priest as their confessor, whether secular or regular, of those who are approved, and of giving the same permission to religious, although exempt from the jurisdiction of the ordinary, and to other women residing within cloisters.

Act, therefore, venerable brothers, as participating yourselves in our solicitude, and as being constituted watchmen on the walls of Jerusalem. Cease not, in union with us, day and night, in all prayer and entreaty, with thanksgiving, humbly and earnestly to cry to our Lord God, and implore His divine mercy, that He may propitiously avert the scourges of His anger, which we deserve for our sins, and that He may clemently pour out, upon all, the riches of His bounty. We have surely no doubt but that you will most fully comply with these, our desires and requests; and we are quite certain that all, more especially ecclesiastics and religious men and nuns, and also the faithful laity, who, living piously in Christ, walk worthily in the vocation to which they have been called, will, with the utmost ardent effort of piety, address their suppliant prayers to God without intermission. And that God may the more easily incline His ear to our prayers, let us not omit, venerable brothers, to ask the suffrages of those who, being already crowned, have obtained the palm; and in the first place, and always, let us invoke the Mother of God, the Immaculate Virgin Mary, than whom there is no more fit or

more powerful intercessor with God, and who is the mother of grace and mercy; and let us invoke the patronage of the Holy Apostles Peter and Paul, and of all the saints who reign with Christ in heaven. But before all things, with redoubled efforts, assiduously exhort, admonish, and encourage those entrusted to your care, that they may continue immovable, and with daily increasing stability in the profession of the Catholic religion, that they may most carefully avoid the snares, fallacies, and frauds of hostile men; that they may walk with a still more ready step in the paths of God's commandments, and that they may most diligently keep themselves from sin, which is the most abundant source of evil to the human race. Wherefore cease not especially to inflame the zeal of parish priests, that, fulfilling their own duty sedulously and religously, they may never omit to imbue and instruct accurately the Christian people committed to them in the holy rudiments and precepts of our Divine faith, to feed them diligently by the administration of the sacraments, and to exhort them in sound doctrine.

Finally, as a sign of all heavenly gifts, and in testimony of our most ardent love, receive our apostolic benediction, which, proceeding from our inmost heart, we permanently bestow upon you, venerable brothers, and upon all the faithful, clerics, and laity, entrusted to your vigilance.

Given in Rome, at St. Peter's, on the 1st day of August, in the year 1854, in the ninth year of our pontificate.

PIUS P. P. IX.

CONFESSION OF PRIEST RIEMBAUER.

THE following extracts are from the "Confession of the Rev. F. Riembauer, a Roman Catholic Priest, who was convicted of the murder of Anna Eichstaedter." We copy from the "Investigator," edited by J. F. Polk, brother of the President of the United States:—

"The letters that I received from Anna Eichstaedter filled me with terror. Unless I would provide for the child, and receive her into my house, she threatened to denounce me to my ecclesiastical superiors. The result of my visit to her at Ratisbon increased my alarm. I explained to her my pecuniary embarrassments, and the impossibility of my receiving her; but she would not listen to any excuses, and would be convinced by no arguments. My *honor* [!], my position, my powers of being useful, all that I value in the world, were at stake. I often reflected on the *principle* laid down by my old tutor, Father Benedict Sattler, in his *Ethica Christiania* (a principle which he often explained to his young clerical pupils), '*That it is lawful to deprive another of life, if that be the only means of preserving one's own honor and reputation.*'"

* * * * * *

"Two days afterward, I buried her; and *as the hands had stiffened in an attitude of entreaty*, they rose above the grave, and I was forced to remove them. I have nothing more to relate, except that I have frequently *said masses to her soul*, and that her death has always been a source of grief to me, *though the motives which led me to effect it were* PRAISEWORTHY. These motives—my only motives—were, *to save the credit of my honorable profession*, and to prevent the many evils and crimes which a scandalous exposure must have occasioned. Had I not stood so high with my people, I would have submitted to that exposure. But if the faults of a priest, revered as I was,

had been *revealed*, many men would have thought my example justified their sins; others would have lost confidence in their clergy, and some, perhaps, might have thought religion a fable. As these calamities could be prevented only by the getting rid of Anna Eichstaedter, *I was forced to get rid of her*. The end was good—her death was the only means. Therefore, I CANNOT BELIEVE THAT IT WAS A CRIME. The same motive induced me to endure, year after year, a dungeon. As soon as I had reason to believe it to be the will of God that I should myself reveal what I have done, I made a full confession.

"My failings (so far as they were failings) were the incidents of my position. *They were the failings of celibacy. They never disturbed my conscience; for I could defend them, both by reasoning and by example taken from ecclesiastical history; and I think that I deserve credit* for having so managed my conduct as to give no *public offence*."

* * * * * *

In one of his examinations, he said: "I thought upon the remark of St. Clement, of Alexandria, that '*man is never so obviously the image of God as when he assists God in the creation of a human being!*' To do so cannot be against the will of God, since thereby the number of the elect may be increased; nor against the will of the church, since it adds one to the number of her communion; nor against that of the state, which gains a citizen. '*My conscience, therefore, gave me no uneasiness.*'"

Such abominable principles need, in a community like ours, no comment.

JESUIT THIEVES.

A WRITER in the Dublin Warder gives the following schedule of the amount of the *robberies* perpetrated by the Jesuits of Ireland. We have changed the sums into American currency:

Dues at confessions	$1,350,000
Christenings	150,000
Extreme unctions and burials	270,000
Marriages	1,750,000
Purgatory	450,000
Collections in mass-houses	2,400,000
Curate's collection	100,000
Maynooth	40,000
Total	$6,510,000

Besides these items, he avers that the product of *stations, month's mind, saying masses, remission of penance, mendicant friars, indulgences, jubilees, All-souls' day, and the exactions in bacon, poultry, oats, oatmeal, straw, hay, groceries, wine, spirits, and the contributions of all the necessaries of life,* would *double* the above sum; so that the priests of the 1,800 popish parishes in Ireland contrive to filch from the ragged, starving, wretched papists in that island, at least thirteen millions of dollars per annum, which they publicly squander in every species of the lowest and most brutalized proffligacy.

According to this review, we can calculate the amount of robbery transacted by the Irish massmen, and the Italian and French blood-sucking Jesuits, and their confederated conspirators in the United States. The Irish papists are ten times the number of those in the United States; but then the latter are full five times as able to pay the priest's demand as the former. The consequence is, that the American papists pay yearly to the pope's deputies only $6,500,000 for the privilege of being led blindfold into the dungeon of everlasting despair.

MIRACLE OF THE SKULL.

Two men, digging a grave in a churchyard at Macon, upon the river Seine, found a skull, which they threw upon the grass by them, with the common unconcern of grave-diggers; but soon perceiving it to stir, they ran to the curate of the parish, and told him what they had seen. The superstitious curate immediately supposed it was the skull of some saint that had been buried in that place, and therefore posted thither, where, to his great surprise and joy, he found the skull still moving, upon which he cried out, "A miracle! a miracle!" and resolved to have the precious relic deposited in his church with all proper ceremonies; for which purpose he sent, in all haste, for a consecrated dish, a cross, and holy water, his surplice, stole, and cap, ordered all the bells to be rung, and sent to give notice of the joyful news to the parishioners, who thronged in crowds to the place. Then he had the skull placed in the consecrated dish, and, being covered with a napkin, it was carried to the church in procession; during which, great debates arose among the parishioners, every one insisting that some of their family had been buried in that place, in order that they might assume to themselves the honor of having a saint in their family. Upon their arrival at the church, the skull was placed on the high altar, and a *Te Deum* was begun; but when they came to the verse, "*Te per orbum terrarum,*" a mole, unluckily crawling out of the skull, discovered the secret cause of its motion; upon which a stop was put to the ceremony, and the congregation, being greatly disappointed, dispersed.

MORALS OF THE JESUITS.

When, as in the case of the Jesuits, a society of persons set themselves up as universal teachers of mankind, and everywhere manifest a disposition to monopolize the instruction of youth, it is proper to inquire into the *nature* and *tendency* of their systems of instruction. The question needs to be viewed, not so much in a literary, as in a moral and religious point of view. A course of instruction may be such as to refine the taste and sharpen some of the faculties of the mind; at the same time it may utterly corrupt the mind, or vitiate and extinguish every virtuous sentiment and feeling.

The Jesuits, we know, manifest great skill in adapting their instructions to youth. What may be called the *mechanical* part of education, they have carried to the highest point of perfection. The whole disciplinary process is calculated less to make correct thinkers, than subtle disputants and plausible declaimers. All this would be comparatively harmless, if they did not employ *education as a means of injecting moral poison into the mind.* On this subject the clergy of Paris give the following testimony: "The principal evil of the Jesuit morality is, that it not only *depraves the morals*, but *corrupts the very principles of morality.*" To substantiate this heavy charge, we shall summon only Popish witnesses—eminent Jesuit doctors. In the year 1643–'44, when the tide of immorality was swollen by the Jesuits to an alarming extent, they were impugned by the university of Paris, in a work entitled "The Moral Theology of the Jesuits," extracted faithfully from their writings, by Mons. Perrot. From this work it appears that there is no important truth in Christian morals which the Jesuits have not corrupted; nor any maxim, however erroneous, scandalous, or impious, which they have not labored to establish. It con-

sists of a large collection of extracts from the writings of no less than one hundred and forty-seven Jesuit authors, published by authority, as verified and collated by the commissioners of the parliament of France. By order of parliament, a copy was presented to the king, to put him in possession of the most ample knowledge of the perverse and poisonous doctrines of the Jesuits. The strongest and most indisputable evidence against the morality of the Jesuits is thus furnished from their own accredited and authorized writings. We shall briefly touch upon the principal points which relate to and illustrate the morals of the Jesuits.

Unity of Opinion.—The Jesuit Daniel says: "The constitution [of the Jesuits] ordained three things: The first, that our members *do not introduce new opinions*; the second, that if at any time they should hold an opinion contrary to that which is commonly received, they shall *adhere to the decision of the society;* the third, that in controverted questions, in which either opinion is from being common, they *restrict themselves to conformity.*" Thus, however corrupt and pernicious the opinions and doctrines of the Jesuits may be, we see they are *one* and *unchangeable.*

Probable Opinions.—According to this doctrine, "in the concurrence of two opinions, of which one is more probable and in conformity with law, the other less probable, but *favoring concupiscence,* it is lawful to follow the latter in practice."—*Extract des Assertions, tome i., page* 27. "That opinion is considered highly probable," says Valerius Reginald, "which is supported by high authority, or by an argument of considerable weight." Vincent Fillucius says: "The authority of *one* good and learned doctor renders an opinion probable, because his authority is not slight foundation." Also, George de Rhodes says: "The authority of one good doctor is a sufficient reason on which to ground the probability of *any* opinion, so that *every one may safely follow it.*"

This doctrine of probable opinion, it will be seen, opens a door for the admission of any error. I am taught that I may safely do anything for which I have the authority of one good Jesuit doctor. What, then, may I do? Is, then, each Jesuit doctor infallible; this out-Romes Rome. Rome justifies herself in much that she does, simply on the ground of her infallibility; but here the authority of one good Jesuit doctor is a sufficient reason to ground the probability of any opinion, so that every one may safely follow it!! From the case thus presented, it is evident that the object of introducing this doctrine of probable opinions was not to solve conscientious scruples, but rather to remove from the minds of their pupils any scruples that might stand in the way of their most flagitious purposes.

Philosophical Sin.—The doctrine of philosophical sin, as held by the Jesuits, *teaches the art of sinning philosophically.* The Jesuits—wonderful masters!—instruct us how to sin, not vulgarly, but philosophically. They give such definitions of sin, and such definitions respecting the various modes of sinning, as a philosophical mind may be supposed to do to palliate or justify the act of sinning. According to this doctrine, an action the most criminal in itself offends against reason, but does not displease God, nor deserve eternal damnation, if the agent who commits it knows not God, or does not *actually* think of him, or does not reflect that he offends. "Probable ignorance," says Vincent Filliucius, "which originates in a *wilful fault*, or *voluntary cause*, excuses from sin, provided its effects were not foreseen." George de Rhodes says: "If a man commit adultery or homicide, *reflecting* indeed but very *imperfectly* and superficially upon the wickedness and great sinfulness of these crimes, however heinous may be the matter, he still sins *but slightly.*" "It is also certain," says Vasquez, "that a *full* knowledge of such wickedness is requisite to constitute mortal sin; for it would be unworthy

of the goodness of God to exclude men from his glory, and to reject them for ever, *for a sin on which they had not reflected.*" Behold, what morals! What do a lawless banditti think of the right or wrong of an action before they plunder a party, or murder those who offer resistance? And yet, according to this refinement of Jesuitism, any one individual act, however base, is not criminal, provided the agent is so hardened in sin that he can do it without any scruples about its lawfulness. Into what depths of Satan will these moralists lead us? Whither will they ultimately lead those who resign themselves to their infernal guidance?

Perjury, lying, and *false witness*, are all inculcated and justified by Jesuit moralists. Emmanuel Sa says: "It is not mortal sin to swear that you will not do that which it is better to do, nor if you swear a false oath as to words, but a true one as to the meaning of the inquirer; and as you are not bound to swear according to the meaning of the inquirer, you may according to your own," &c. Francis Suarez says: "It is not intrinsically wrong to use equivocation, even in making an oath, whence it is not always perjury." To the same effect writes Thomas Sanchez. Leonard Sessius says: "If a judge examines concerning an action which has been committed without sin, *at least without mortal sin*, the witness and the accused are not obliged to answer according to the meaning of the judge." Hence it follows, that there is no compulsion to answer according to the meaning of the judge, but that equivocation and mental reservation may be used. But this is not all: these moralists tamper with the *judge*, as well as with the witness, and justify him in receiving bribes. In answer to the question, "Is a judge bound to restore the bribe which he has received for passing sentence?" John Baptist Taverna replies: "If he has received the bribe for passing an *unjust* sentence, it is probable that he may keep it. . . . This opinion is defended and maintained by

fifty-eight doctors!" For a *just* sentence a judge may not retain a bribe, because we may suppose he obtained it by *compulsion.* For an unjust sentence, then, he is not bound to restore it until compelled by law. Thus do these Jesuit moralists justify villainy and wickedness even in the representative and guardian of justice.

On the subject of *theft and secret compensation,* Emmanuel Sa writes: "It is not a mortal sin to take secretly from one who would give if he were asked, although he may be unwilling that it should be done secretly, and *it is not necessary to restore.*" Again: "It is not theft to take a small thing secretly from a husband or a father; but if it be considerable, it must be restored." Again: "He who from urgent necessity, or without causing much loss, takes wood from another man's pile, is not obliged to restore it." Again, Valerius Reginald says: "Servants may not take the property of their masters, secretly, by way of compensation, on pretence that their wages are not equitable, *unless* it shall in reality appear to be the case, in the opinion of an experienced man,"—say in the opinion of a Jesuit confessor or director. Again: "Servants are excused from sin and from restitution, *if they only take an equitable compensation.*" Such is the teaching of the Jesuit moralists to that large and useful class of society, on whom our domestic happiness to so great an extent depends. Satan himself could not give worse advice—advice more ruinous to themselves and society. Farewell to peace and confidence between masters and servants, employer and the employed—farewell to domestic happiness—when our servants shall fall under the influence of the Jesuits and do according to their teaching.

We have yet to mention the doctrine which caps the climax of Jesuitical presumption, and carries out their system of morality into its most appalling consequences. It is that which justifies *homicide, regicide,* and *assassination.* The Jesuit doctors, E. S. A. Salmeron and Gregory of Valence, establish

positively the right of *assassination politique*. These, with many other eminent doctors, justify murder, assassination, on the part of private individuals, at the beck of priests, bishops, or the Pope; yea, they instigate them to the deed, and applaud it as meritorious, when done with the *devout intention* of promoting the interests of the holy see. They also justify similar deeds for ends purely *personal*. Yea, they justify the commission of murder, when it becomes necessary to conceal their own delinquencies.

Such are the morals of the Jesuits, as confessed by their own writers. Who can overrate the pernicious nature and influence of Jesuit morality? How is it possible to paint their moral maxims in colors sufficiently dark and detestable? It is impossible to find, in any human language, terms sufficiently strong to characterize this foul and hideous system. We witness here a progression in spirit and wickedness which has no parallel in the history of man. And all this, too, under the sanction of the name of Jesus, as though the great Teacher of Christian morals was the father of such abominations?

Think of the lofty principles of Christian morality—morality, pure and stern, sublime and awful; think of its unsparing denunciations of sin; think of the soul-purifying and elevating views of revealed religion, and of the exalted character of the Saviour: then turn and see this hellish monster, Jesuitism, rising from the bottomless pit to destroy every plant of virtue, and put out the light of hope.

ZUINGLIUS, on 2 Thes. ii., in answering the Papal application of it to the protestants, says:

"Let our doctrine be examined, and it will appear that they are false. We preach Jesus Christ and him crucified, and that he is the only Reconciler and only succor of man; but the Papists preach the Pope, the antichrist, whom here Paul so accurately describes.

BUYING SALVATION.

TETZEL'S outrageous sale of indulgences, and the arts of Romish priests in obtaining money by promises of masses and prayers, once roused an indignation in Europe, which found expression in the Reformation. But has the corrupt practice ceased! Is the Romish Church altered in this odious particular? The following paragraphs, published in a late number of the Catholic Herald, for the purpose of stimulating its readers to contribute to the support of a den of mendicants in Ireland, will answer the question:

"The Trappists daily offer their fervent and most grateful prayers for their generous and liberal benefactors.

"1. They celebrate every day the holy sacrifice of their benefactors.

"2. A memento is said for them at every private mass.

"3. They are prayed for at the midnight office, and at the canonical hours of the day.

"4. The community make a general communion for them on the first Thursday of every month.

"5. Every Friday the holy sacrifice is celebrated for the deceased benefactors.

"6. They are prayed for when the community are informed of their illness.

"7. A *de profundis* is recited every afternoon by the community assembled, for the deceased benefactors.

"8. Every special benefactor shall be associated with the prayers and good works of the whole society.

Notwithstanding a thousand such evidences of the unchanging folly and corruption of popery, we sometimes meet with Protestants who tell us of the improvements in Romanism. Where is the improvement?

CHRIST THE ONLY LIVING HEAD.

THE Church is in the wilderness,
And many a snare is round her spread,
Yet in the midst of all distress
She looks to Christ, her living head.

She feels that neither friar nor saint,
Nor aught below, nor aught above,
Of heavenly birth, or earthly taint,
Can separate her from his love.

She glories in his cross alone,
She brightens in each smile he gives.
She gazes on his heavenly throne,
And in his promises she lives.

She breathes no prayer to heaven's queen
To whom the Romanists have cried;
What mother ever stood between
The bridegroom and his chosen bride?

Columbia! thou spring of might and power,
Thou birthplace of the bright, the brave!
Never, "not even for one hour,"
Give place to her that would enslave.

O never! never! be it said
That hearts all noble, bold, and free,
Should, by the wily serpent led,
Yield and succumb to popery.

This be thy long, thy lasting word,
In lands abroad, or streets at home,
Long as thy voice shall e'er be heard,
No treaty with apostate Rome!

POPERY AND DESPOTISM.

POPERY always has been the ally and supporter of despotism; and it is fair to suppose that it always will be. The real tendency of a system ought to be understood after centuries of active operation, especially if that tendency be uniformly and forever in one direction: but the genius of universal history challenges a single proof that popery has ever put forth any other than a despotic, oppressive influence. Church and state is the grand law of Catholic development. Always and everywhere it has created this union, if left to pursue its own ends. And so it must be in the very nature of the case. It would be as wise to expect to gather grapes from thistles, or to receive figs from thorns, as any other fruit from a system whose principal feature is the subjugation of all authority, human and divine, to one will, and that the will of the church. The fundamental principle of popery is, that all power is by divine appointment in the pope; the fundamental principle of freedom is, that the people are the source of power. There is, and must be, an eternal clash between the two; whoever doubts it, should go to Rome and examine for himself. The world affords not another so complete a specimen of the union of church and state, or rather the subjugation of the state to the church, as modern Rome presents. The testimony of another, whose reputation and great respectability place him above suspicion of misrepresentation, is so conclusive on this point, that we ask the reader's attention to it:—

"*Popery*," says the writer alluded to, "*embodies in itself the closest union of church and state.* Observe it at the fountain head. In the Roman states, the civil and ecclesiastical offices are blended together in the same individual: the *pope* is the *king;* a *cardinal* is the *secretary of state;* the *consistory of cardinals* is the *cabinet council*, the *ministry*, and they are *vice-*

roys in the provinces. The *archbishops* are *ambassadors* to foreign courts; the *bishops* are *judges* and *magistrates;* and the road to preferment, to most if not all the great offices of the state, is through the priesthood. In Rome and the patrimony of St. Peter, the temporal and spiritual powers are so closely united in the same individual, that no attack can be made on any *temporal* misrule, without drawing down upon the assailants the vengeance of the *spiritual* power exercised by the same individual. Is the judge corrupt or oppressive, and do the people rise against him, the judge retires into the bishop, and in his sacred retreat cries, 'Touch not the Lord's anointed.' . . . Take," continues the same writer, "from *popery* its name of *religion*, strip its officers of their pompous title of *sacredness*, and its *decrees* of nauseous cant of piety, and what have you remaining? Is it not a *naked, odious despotism*, depending for its strength on the observance of the strictest military discipline in its ranks, from the pope, through his cardinals, archbishops, bishops, &c., down to the lowest priest of his dominions?"

When the effect is separated from its cause, or the character of the fruit from the nature of the tree which bears it, we may reasonably expect that the Roman Catholic religion may be predominant in this country, without producing similar political results as are now developed at Rome and in the papal states, and not till then.

THE ROMISH PRIESTHOOD.

By the concurrent testimony of all travelers in South America, Cuba, Malta, and Italy even, the priesthood constitutes the most licentious class in the community. "Clerical celibacy," says the regent of Brazil, "is the chief source of public immorality in Brazil." And no doubt the same is true elsewhere. Infidelity itself is less a fear to public morals than Romanism.

BISHOP HUGHES AND GREGORY XVI.

Bishop Hughes, the sturdy defender of the popedom, has taken great offense at the publication of an article in the Courier and Enquirer, purporting to be a letter from the correspondent of the Boston Atlas at Rome, in which certain things are imputed to Gregory XVI., which present the character of his holiness in rather an unfovorable light. The thing was soon reported at headquarters, and, as we might have expected, drew forth the direful fulminations of the zealous vicar, which have been chronicled in the Freeman's Journal. Knowing what the characters and lives of his predecessors generally have been, we were not at all surprised at the account given of Gregory XVI.

The bishop does not consider and refute in detail the imputations cast upon his master, but, Jesuit-like, lumps them all together and stigmatizes them as calumnies—a gross and infamous libel on his moral character. He says: "The stupid calumny is refuted by the whole life of the deceased pontiff: the voice of Catholic and Protestant Europe has pronounced against it." If Gregory was the holy man he is represented to have been, why that solemn high mass and dirge at St. Mary's Roman Catholic chapel, Moorsfields, London, attended with great pomp, for the repose of the soul of the pope? Bishop Kenrick also, with great splendor, celebrated pontifical mass for the repose of the soul of his late holiness, Pope Gregory XVI. Why must the self-styled vicar of Jesus Christ pass through a period of purgatorial sufferings ere he can attain the blessedness of heaven? This idolatrous ceremony must be performed in every branch of the papal church ere the pope can be released from purgatorial fires, and his soul, purified from sin, find rest in heaven.

The bishop may assure himself, that his unqualified contra-

diction of the charges brought against Gregory will not be counted a just and conclusive refutation of them. Dying at the advanced age of eighty-one years, it would be strange if his passions had not cooled somewhat, and he had not maintained the appearance of sobriety and decorum before the world. If indeed he was not a bad man, sensual, proud, and ambitious, it must have been owing to the fact that popery did not exert its natural and legitimate influence upon his life and character. But time will bring the truth to light, and set this matter right between the bishop and those who called in question the purity of the head and pink of catholicity.

HOLY WELL AND ROCK.

NEAR the village of Bin, Ireland, is a small well about twelve or thirteen feet in circumference. Around this is built a wall about eighteen inches in height, and nearly as thick. You may see on Sunday mornings dozens of poor deluded priest-ridden slaves going around this well on their bare knees and counting their beads. They place, every time they go around, a small piece of rag on a withered white thorn-bush. This they do as penance for venial sins; but before they conclude the penance, they make a kind of finish at the rock which is near the well. The rock is very large; and they go around this also on their bare knees. They have to get off their knees every time they go round, to place a small stone on the top of the rock for the same purpose as on the rag bush. There is also a small track in the rock: to this they pay great reverence, which they signify by bowing each time they come opposite to it. They say, that St. Patrick having knelt on this rock, has left the track above mentioned by his knee.

155866

PAPISTS AND DESPOTS AGAINST AMERICAN LIBERTY.

THE duke of Richmond, who was governor-general of Canada, was a violent papist. Shortly before his death he made the following disclosures, respecting the designs of European despots and papists upon the liberties of this country, the truth of which the developments of time, since that period, have too fearfully confirmed. Speaking of the government of the United States, he said, "It was weak, inconsistent, and bad; and could not long exist. It will be destroyed; it ought not, and will not be permitted to exist; for many and great are the evils that have originated from the existence of that government. The curse of the French revolution, and subsequent wars and commotions in Europe, are to be attributed to its example; and so long as it exists, no prince will be safe upon his throne; and the sovereigns of Europe are aware of it, and they have been determined on its destruction, and have come to an understanding upon this subject, and have decided on the means to accomplish it; and they will *eventually succeed by subversion rather than conquest.*" "All the low and surplus population of the different nations of Europe will be carried into that country; it is, and will be, a receptacle for the bad and disaffected population of Europe, when they are not wanted for soldiers, or to supply the navies; and the European governments will favor such a course. This will create a surplus and a majority of low population, who are so very easily excited; and they will bring with them their principles; and in nine cases out of ten, adhere to their ancient and former governments, laws, manners, customs, and religion, and will transmit them to their posterity; and in many cases propagate them among the natives. These men will become citizens, and by the constitution and laws, will be invested with the right of suffrage. The different grades of society will

then be created by the elevation of a few, and by degrading many, and thus a heterogeneous population will be formed, speaking different languages, and of different religions and sentiments; and to make them act, think, and feel alike, in political affairs, will be like mixing oil and water; hence, discord, dissension, anarchy, and civil war, will ensue; and some popular individual will assume the government, and restore order, and the sovereigns of Europe, the emigrants, and many of the natives, will sustain him." "The church of Rome has a design upon that country; and it will, in time, be the established religion, and will aid in the destruction of that republic." "I have conversed with many of the sovereigns and princes of Europe, and they have unanimously expressed these opinions relative to the government of the United States, and their determination to subvert it."

ROMISH CHURCH NOT ALWAYS THE SAME.

During the first three hundred years, their Papal indulgences were yet *unhatched;* their purgatory fire was yet unkindled; transubstantiation was yet unbaked; the treasury of merits was yet uninvented; the Pope's transcendent power was yet uncreated; ecclesiastics were unexempted; and deposing of kings yet undreamed. The people were as yet not cozened of the cup; communion in one kind was yet unthought of; it was not then customary to mutter liturgies in a tongue unknown; nor were wooden or brazen gods then worshipped; they worshipped that which they knew "in spirit and in truth; and they called on him in whom they believed."

THE POPE EQUAL WITH GOD.

2 Thessalonians, ii. 3, 4.

"AND that *man of sin* be revealed, the *son of perdition;* who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God."

The *place* in which the person spoken of in this passage was to be manifested, was the visible church—the *time* of his appearance was subsequent to the first great apostasy from the faith and purity of the gospel, and previously to the second advent of Christ. Beyond a doubt, the character pointed out is the *Pope of Rome.* The representation made in the above passage and the account given of his mode of operation, in the 9th and 10th verses, will apply strictly, letter for letter, to no other character of which we have any account.

Both the *name* and *works* of God have been appropriated to the Pope by the highest authorities and the most eminent, theologians of the Romish Church.

I. The *name* of God has been given to the Pope. His holiness has been complimented with the name of deity, and the vicegerency of heaven has been acceded to him.

Jacobatius, Durand, Gibert, and Pithou, on the authority of canon law, style the pontiff the Almighty's vicegerent, "who occupies the place not of a *mere man* but of the *true God.*"—Jacob. VII., Barclay, 222; Pithou, 29; Decret. I, vii., c. 3.

Gregory the II. says: "The whole western nations reckoned Peter a *terrestrial God;* the Roman pontiff, of course, succeeds to the title and estate. Labb. viii. 666; Bruy. ii. 100. This blasphemy, Gratian copied from the canon law. "The Emperor Constantine," says Nicholas the First, "conferred the

appellation of God on the Pope, who, therefore, *being God, cannot be judged by man.*"—Labb. ix. 1572.

According to Innocent the Third, "The Pope holds the place of the *true God.*"

The canon law in the gloss, denominates the Roman hierarch, "our Lord God." Extrao. Tit. XIV., c. iv., Walsh, p. 9.

The canonists generally reckon the Pope the one God, who hath all power, human and divine, in heaven and earth.—Barclay, II., iv. 220.

Marcellus, in the Lateran council, and with its full approbation, called Julius "*God on earth.*"—Labb. xix. 731, Bin. 9, 54.

II. The *works* as well as the name of God have been ascribed to the Pope by Innocent, by distinguished Catholic writers, by the canon law, and the Lateran council. According to Innocent, Jacobatius, Durand and Decius, "The Pope and the Lord form the same tribunal, so that, sin excepted, *the Pope can do nearly all that God can do.*"—Jacob. III.

Jacobatius and Durand say, "The pontiff possesses a plenitude of power, and none dare say to him, any more than to God, what doest thou? He can *change the nature of things*, and make *nothing out of something* and *something out of nothing.*—Extrao. Tit. IV., c. 2; Jacob. III.; Durand, I. 50, &c.

These are not the views of these writers alone; they are found, in all their absurdity and blasphemy, in the canon law, which represents the Pope as responsible to no being in the universe, and attributes to him the power of performing the works of God, and making something out of nothing. The Pope, according to Lainez, at the council of Trent, "has the *power of dispensing with all laws* and the *same authority as the Lord.*"

An archbishop, in the last Lateran Synod, called Pope Julius "*prince of the world.*"—Labb. xix. 100.

Another orator styled Leo, "the possessor of all power in *heaven and in earth,* who presided over all the kingdoms of the globe."—Dupin iii. 602; II Theis. ii. 4.

This blasphemy the holy, infallible Roman council listened to without expressing their disapprobation or dissent, and the haughty pontiff himself doubtless with great complacency. The *man of sin,* then, "sat in the temple of God," or that which was called so, and both by his silence and his state, "*showed himself that he was God.*"

"Some Popes," says Coqueville, "have allowed themselves to be called *Omnipotent.*"—Coqueville, 408.

THE TITLE OF "PAPIST."

It has been objected to by some Protestants, and by the Papists, that this is an opprobrious title; and that we ought from courtesy, to lay it aside in our writings and speeches.

We answer, we shall not lay it aside. It is one of the many very appropriate and highly expressive names of the followers and worshippers of their head, and Lord, *the Pope.*

They own him as their only king. They admit him to occupy on earth, the place of Jesus Christ; "*teneat locum Christi.*" They admit him to be the head of all indulgences as the fount of pardoning power. For the priest pronounces pardon "*judicially,*" from the "tribunal of confessions," by virtue of the power to pardon sin, and give absolution, given to him through his bishop, from the Pope. They are in the strictest sense, called Papists; even as true believers are called *Christians* after Christ.

But, the fact is, the principal authors of Roman history, and the expounders of Romanism, do glory in the name of

Papists. This is not generally known by either Protestants, or Papists. Bishop Barlow in his work, "Brutem fulmen," has shown this. In his epistle to the reader he proves out of Baronius, in his "*Martyrol. R.*" that he boasts of this title, and glories in it.

We shall quote the words of Baronius, in his "Martyrology," under October 16. "The modern heretics call Catholics, *Papists.* Certainly they would not give them *a more glorious title.* Let it, therefore, be our praise living, and our epitaph when dead, ever to be called PAPISTS. Sint ideo nobis viventibus, hæc semper præconia laudum, et post-mortem tituli sepulcrates, ut èt semper dicamur papistæ."

And, moreover, we may add, that Gother recognized the title in his book, "*the Papist misrepresented.*" See London Protestant Journal, for August, 1831.

MEANS BY WHICH POPERY MAY BE CHECKED.

FOR American Christians to close their eyes to the efforts of the church of Rome, to extend her influence and to secure to herself dominion over this country, were criminal. And for those whom God has placed as watchmen upon the walls of Zion, to refrain from sounding the alarm in the holy mountain, were to render themselves responsible for all the injuries which the cause of Christ or our common country or individual persons, should suffer from such negligence.

The combined influences and resources of the papal hierarchy in both Europe and America, are becoming more and more concentrated upon this country, the United States. Money to the amount of millions on millions, is poured forth from the treasuries of popery and tyranny in Europe, to build up institutions to extend influences which are deemed efficient for bringing the people of America under the spiritual domi-

nion of the great antichrist, and the political despotism exercised by those European tyrants who are leagued for the overthrow of our spiritual and political freedom. Every art which jesuitical and anti-christian subtlety can devise and practice, is put in requisition for decoying the unwary and for alluring with the glare and splendor wherewith the great harlot bedecks herself, "the kings of the earth to the commission of spiritual fornication with her."

And how are we to be affected in view of these deep-laid schemes, these mighty efforts and these rapid strides of successful operations of anti-christ and tyranny? We are not to remain indifferent: nor are we to sink into hopeless despondency, or trembling with fearful apprehensions, to suffer our hands to hang down in inactivity. No: we must arise to the work—we must come up promptly, fearlessly, to the help of the Lord, to the help of the Lord against the mighty. We must, in the strength of the Captain of Salvation, check the encroachments of popery—we must rescue at least some of the prey already in the jaws of the roaring lion, from destruction.

CARDINAL JOKE BY A ROMAN PRIEST.

One of the Popish priests of New York has, for sometime past, as is currently reported, been confined to his bed and room, in consequence of not having complied with the commands of his own craft, by the requisite abstinence during Lent. One of his brethren desired an Irish Papist to carry a verbal message to the priest who was tortured from the tips of his fingers to the ends of his toes with the racking gout. The unthinking creature fulfilled his commission, and delivered the following memento. "Mr. **** sends his compliments to Father ****, and advises him to eat less, and drink less, and

to fast and pray, as he does; and then you will not be troubled with the gout! The rage with which Father **** was filled could only be vented in language. "By Saint Patrick," said he, "it is well for you that I cannot stir hand nor foot, or I would kick you into purgatory at one toss, you ———." Frightened out of his wits at the priest's denunciation, the Irishman quickly returned to give the other waiting priest who employed him, an account of his doings. He pacified the terrified messenger by assuring him, that the threat of Father **** was of no importance: as he had not his vestments on, and as the gout was inflicted upon him for penance for his sins; while he was doing that penance, he could not act as a priest.

NUNNERIES.

It is indubitable that the monastic system is one of the most depraved and anti-republican departments among all the machinations of popery. Aware of that fact, and conscious that Protestant money cannot be obtained in the United States, for the erection and endowment of male and female convents, direct application is made to American citizens, for pecuniary aid in behalf of those pestiferous institutions, only in peculiar circumstances. All the large sums which are constantly transmitted from Europe for papistical purposes, are especially applied to the establishment of the monastic system; for it should be remembered, that *every jesuitical institute. whether deceitfully named seminaries or colleges, or asylums, are only male or female convents, which are subject to all the monastic discipline and regulations.*

One of the great delusions which pervades all classes of the American community is this—that Romanism is now, and in the United States, of a totally different character from its

attributes in Europe or South America, and during the dark ages; and also, that although nunneries may have been the mere brothels of Roman priests, and "*filthy, murderous dens*" in France, Italy, and Spain, prior to the reformation, yet in this country they are now abodes of piety, purity, and wisdom, We know not how to account for this indescribable and infatuated skepticism, except by fearing that the awful declaration of the Apostle Paul, 2 Thes. ii. 8–12, may be fulfilling in the experience of our citizens, and even of our churches. "That WICKED is revealed, whose coming is after the working of Satan, with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. For this cause God shall send them strong delusion, that they should believe a LIE; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

POPISH IDOLS.

AMONG the many curious relics in the monastery of Heilegen Krutz, in Austria, is shown a pretended large piece of "the true cross," of *mahogany!* Now every body knows that mahogany is an American wood, which was not carried to Europe until about 250 years ago; and yet well-educated Papists shut their eyes and close their lips to the absurdities of the priests who thus beguile their ignorant votaries.

THE CONFESSIONAL.

A COVER FOR ALL CRIMES.

In proof that the awful secresy of the priest's closet supersedes and extinguishes all *moral obligations*, as well as every duty due from the subject to the state, one important and conclusive case occurs to us as singularly marked, being connected with the destiny of Henry IV., king of France.

A popish fanatic, named Barriere, had consulted his priest in confession, and also afterwards a Dominican monk called *Father Seraphim*, on the lawfulness of killing Henry IV., expressing his fixed determination to murder that monarch. The priest considered this resolution *most orthodox*, and kept the secret. But the monk did not so view the affair; and having in vain used every persuasion possible to induce the assassin to renounce his detestable design, the Dominican anticipated the crime, and sent intelligence to the king's ministers. The papist would-be regicide was taken and put to death. Henry having been erroneously informed that Barriere, instead of having simply consulted the monk, also communicated his plan to him in confession, when the Dominican was afterwards presented to him, said—"Did not Barriere reveal his wicked design to you in confession?" Not only should all the wretchedly-duped Roman Catholics listen to the monk's reply, but all Protestants should lay it to heart. Greatly agitated, the Dominican, Father Seraphim, replied—"Sire, do not imagine it—*I would not have divulged it in that case for the world.* I know of what vast consequence is the seal of the sacrament of confession for the glory of God, the good of the church, and the safety of individuals. Barriere only proposed to me his intention of murdering your majesty, and only by way of asking my opinion." This exposure of popery must satisfy all persons as to French secresy.

BLESSING THE BELL.

[Extract of a Letter from a Father to his Children.]

ANOTHER superstition of the Romanists is peculiarly apparent in the baptism of bells. The ceremony of thus blessing them is supposed to consecrate them to the service of God, to the end that he may give them the power, not merely of striking the ear, but of touching the heart! When a bell is to be thus blessed, a procession is made from the vestry, and the officiating priest having seated himself near the bell, describes to the people the holiness of the act about to be performed, and then sings the miserere. Next, he blesses some salt and water, and offers a prayer that the bell may acquire the virtue of guarding Christians from the stratagems of Satan, of driving away ghosts, of breaking the force of tempests, and, among other things, of raising devotion in the heart He then mixes the salt and water, and, crossing the bells thrice in the name of the Trinity, pronounces over each of them, "God be with you." This being done, he dips the aspergillum, or sprinkler, in the holy water, and with it washes the bell, during which ablution psalms are sung. After this, a vessel, containing what is called oil for the infirm, is opened by the dean, into which the officiating priest dips the thumb of his right hand, and applies it to the middle of the bell, marking it with the sign of the cross. The twenty-eighth psalm being then sung, the bell is marked with seven other crosses, during which water is again applied as a sort of baptism, consecrating it in the name of the Trinity, and calling it after some particular saint, whose name, as a godfather, it bears thenceforward. The bell is then perfumed with incense and myrrh, which is styled, in a prayer used on that occasion, "the dew of the Holy Ghost."

THE NATIVE AMERCAN FLAG.

When Freedom from her mountain height
Unfurl'd her standard to the air,
She tore the azure robe of night,
And set the stars of glory there.
She mingled with its gorgeous dyes
The milky baldric of the skies,
And striped its pure, celestial white,
With streakings of the morning light;
Then, from his mansion in the sun,
She call'd her eagle bearer down,
And gave into his mighty hand
The symbol of her chosen land.

Majestic monarch of the cloud,
Who rear'st aloft thy regal form,
To hear the tempest trumpings loud,
And see the lightning lances driven,
When strive the warriors of the storm.
And rolls the thunder-drum of heaven,
Child of the sun! to thee 'tis given
To guard the banner of the free,
To hover in a sulphur smoke,
To ward away the battle-stroke,
And bid its blendings shine afar,
Like rainbows on the cloud of war,
The harbingers of victory!

Flag of the brave! thy folds shall fly—
The sign of hope and triumph high,
When speaks the signal trumpet tone,
And the long line comes gleaming on.
Ere yet the life-blood warm and wet,
Has dimm'd the glistening bayonet,
Each soldier eye shall brightly turn
To where thy sky-born glories burn;
And as his springing steps advance,
Catch war and vengeance from the glance.

And when the cannon-mouthings loud
Heave in wild wreathes the battle-shroud,
And gory sabres rise and fall
Like shoots of flame on midnight's pall;
Then shall thy meteor glances glow,
And cowering foes shall sink beneath
Each gallant arm that strikes below
That lovely messenger of death.

Flag of the seas! on ocean wave
Thy stars shall glitter o'er the brave;
When death, careering on the gale,
Sweeps darkly round the bellied sail,
And frighted waves rush wildly back,
Before the broadside's reeling rack,
Each dying wanderer of the sea
Shall look at once to heaven and thee,
And smile to see thy splendors fly
In triumph o'er his closing eye.

Flag of the free heart's hope and home!
By angel hands to valor given;
The stars have lit the welkin dome,
And all thy hues were born in heaven.
Forever float that standard sheet!
Where breathes the foe but falls before us,
With Freedom's soil beneath our feet,
And Freedom's banner streaming o'er us?

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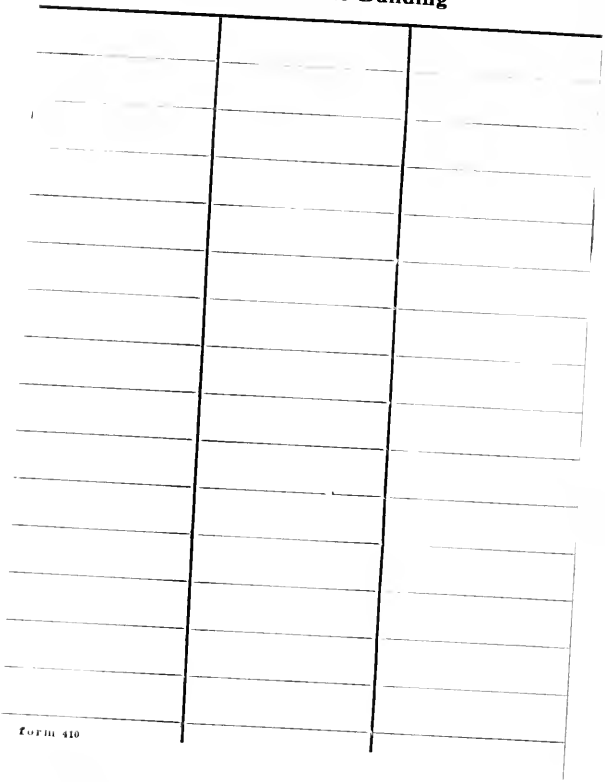

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